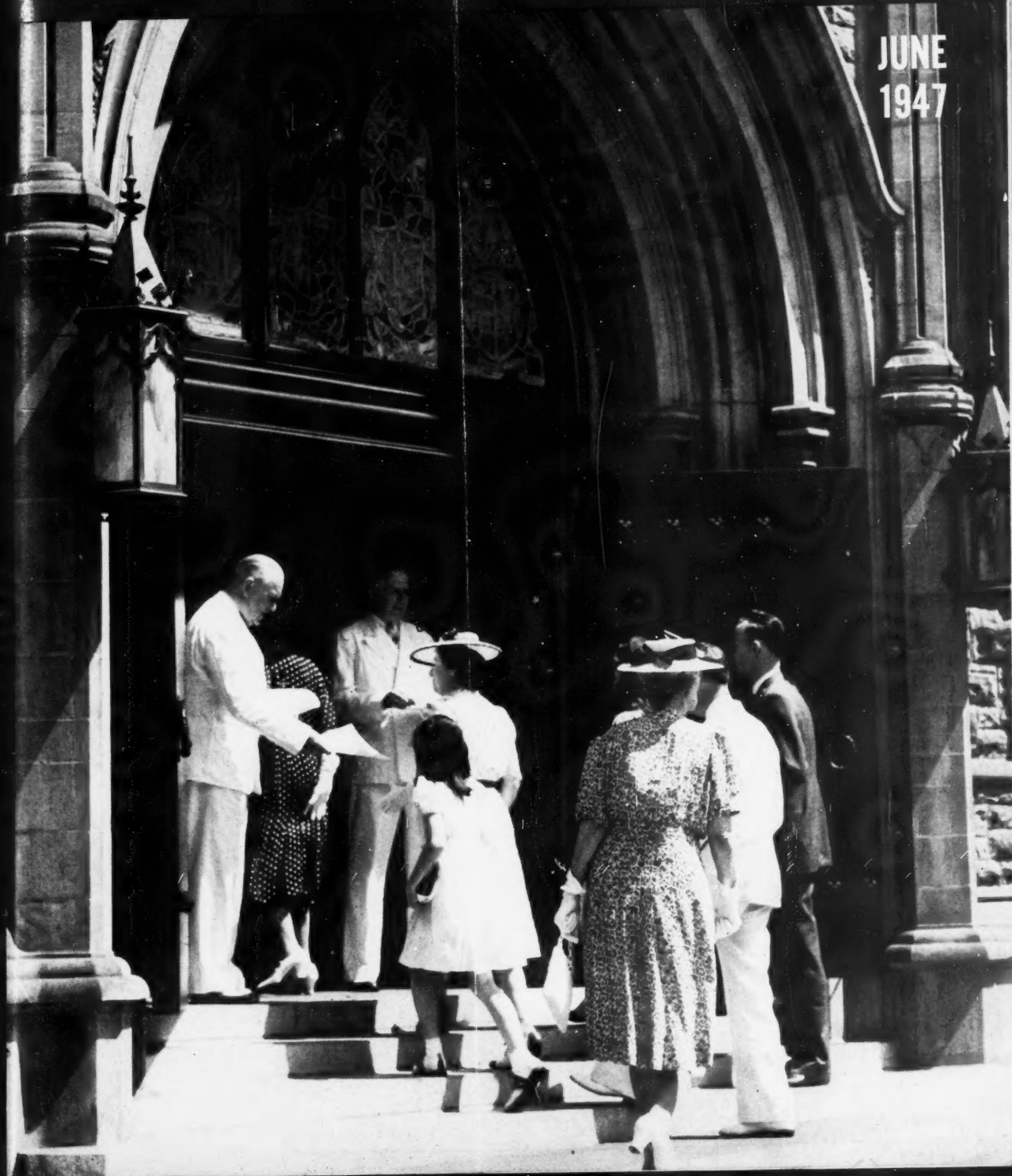


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June, 1947

Moody MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelistic and evangelical; contending for the faith delivered once for all to the saints.

WILL H. HOUGHTON, Editor
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Vol. XLVII JUNE, 1947 No. 10

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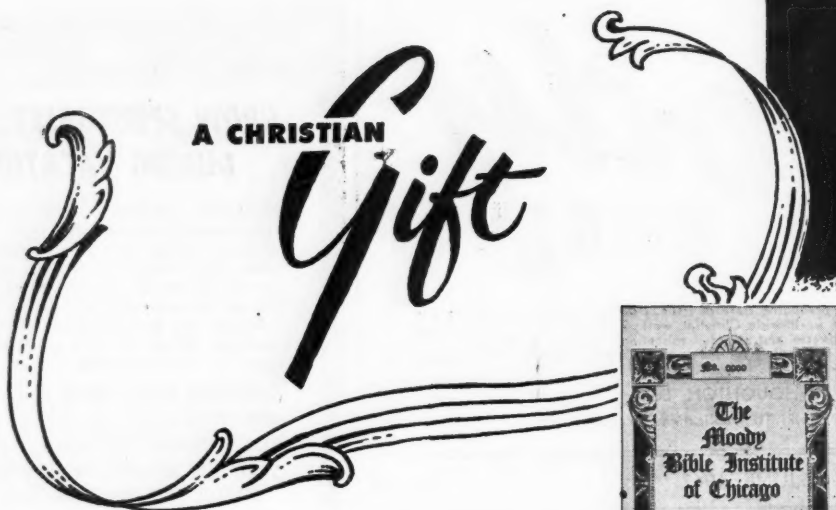


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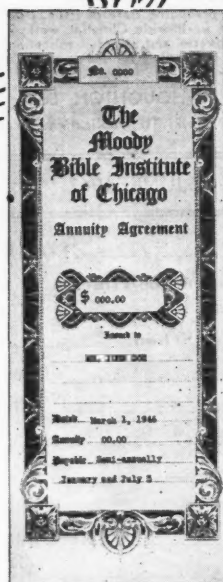
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Proportion

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Conference

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"W. Walden I staff of Moody I

Editorials

WILL H. HOUGHTON

Proportion

We evangelicals are so adept at explaining everything in the Bible, that sometimes we give the impression that no phase of Christian truth is too big for us to masticate thoroughly and pigeon-hole neatly in our scheme of interpretation.

Now and then we need to forget our interpretations and, turning to the biblical pictures of our great God, lose ourselves in wonder at His majesty. We need to listen with Job (chs. 38-41) to the recounting of God's power in the universe. We need to meditate on Isaiah 40 until we begin to come down to size.

It wouldn't hurt us, now that the snows have retreated up the hills, and the warmth of summer is everywhere, to walk out alone among the trees, or under the stars at night and find our God in His creation. We might well ask, with David, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?"

Then we might come back to our Bibles aware of our puny insignificance, awake to God's magnificence, and rejoicing that He who cannot be contained by heaven or earth has nonetheless promised to come to the man "that is poor and of a contrite spirit, and *trembleth* at my word" (Isa. 66:2).—W.W.H.*

Conference Time

Soon it will be time for vacation. Many Christians will combine their rest with Christian fellowship and Bible study at one of the many conference grounds that dot the country.

For some, a conference will provide spiritual teaching that is lacking in their own community. For everyone, it should bring new perspective, possibly a re-evaluation of one's own home town and church, and his place in them as a Christian witness.

You will find a list of many of these conference grounds on a later page of this issue, which will be helpful in plan-

ning to spend your vacation at some such spot with other Christian people.—W.W.H.*

Two Worlds

"One world" is a popular phrase today, and an idealistic one. If it is used to refer to our shrinking planet, which can now be circled in seventy-nine hours, or to the fact that modern war touches every out-of-the-way spot in its remotest corners, then the term is appropriate.

But if it is used to mean that the nations of the world are united in their desire for accord and unity, its use is unrealistic. The present stalemate of international relations brings into sharp focus the fundamental differences of philosophy that divide our world. Two ideologies are struggling for world domination. Totalitarianism is threatening the continued existence of individualism. They cannot live together.

The political disunity of the world serves to illustrate an even more basic disunity. There are many today who are urging a merger of churches into one world religion. The contribution of Christianity, they say, is its concept of the essential brotherhood of man. We're all children of God. We're traveling in the same direction, despite our differences. Spiritually we must further the creation of "one world."

No one ever revealed the error of such thinking more bluntly than the Lord Jesus Christ Himself when He rebuked His opponents with these words: "Ye are of your father the devil." There are two worlds, two families, two gods: Satan, the "god of this world," and God, the heavenly Father of those who by faith in Jesus Christ have been born into His family.

We are not called upon to proclaim the brotherhood of men. We are to warn against their separation from God, and urge the new birth, that men might be saved out of the world into the family of the true God.—W.W.H.*

The Church

Ignorance concerning what the Church is, is the secret of man's indifference toward it. Most of the abuses which have

crept into the Church can be traced to man's failure to understand its real nature. Those who know its real meaning prize most highly the privilege of membership in it.

We frequently hear it stated that the Church has failed. The real truth is that people have failed to grasp its meaning. The Church cannot fail. Christ Himself declared that the gates of hell shall not prevail against it.

What the Church Is

The term "church" is used in four senses in the New Testament.

It is first used of an assembly, as a secular term.

It is then used of a local assembly of Christian believers.

Third, it is used to describe the body of professing believers. In this sense the word embraces all church members who have made profession of faith in Christ Jesus.

And lastly, the term refers to the body of Christ. This is the predominant use in the New Testament.

The word is derived from the Greek word *ekklesia*, which means "to call out from among." It occurs about 114 times in the New Testament, 111 of which signify the body of Christ.

The Origin of the Church

The Church originated in the counsel of God before the foundation of the world. It is therefore a very dignified body; and to be a member of and to work in the Church should be regarded a high privilege.

But historically the Church began at Pentecost. Its foundation is the death of Christ. There could not have been a Church in the prevailing New Testament sense before Christ died and rose again from the dead. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1:18). Christ is the Head of all things in creation, and He became the head of the Church by His resurrection from the dead.

The Church thus historically began at Pentecost, and has been developing ever since, the Lord adding such as are being saved. The moment an individual is regenerated, he is baptized by the Holy Spirit into the body of Christ.

The Nature of the Church

In order to fully apprehend the meaning of the Church, it will be helpful to think of its essential features. Negatively considered, the Church is not the kingdom of God, but is included in that kingdom. The kingdom of God means the rule of God in all spheres. God is the absolute Being, and all things in heaven and earth are His. God's kingdom is everlasting; it shall endure throughout all generations.

Then again, the Church is not the kingdom of heaven. The kingdom of heaven means the Messianic rule of Jesus Christ on earth. It is the kingdom covenanted to David, and announced as at hand by John the Baptist; but the people rejected and crucified the King. The

*W. Walden Howard is a member of the editorial staff of *MOODY MONTHLY*.

Messianic earth-rule of Christ will be realized when the kingdoms of this world become the kingdom of Christ.

Positively considered, as previously noted, the Church is the body of Christ. In I Corinthians 12:12, 13, the Church is represented by the figure of the human body. It is not merely an organization, but definitely an organism. As the body of Christ, the Church has union of life with Him; He is the Head and Source of its life. All believers are organically united to Christ by the Holy Spirit.

As the body of Christ, the Church has many members, every member functioning according to the law of the body. These members are in co-operative relationship. They act together for the full expression of life and the efficiency of the body.

The place of members in the body is fixed by the sovereign will of God. God has set the members, every one of them, in the body as it pleased Him. When this truth is realized by the members, all envy and jealousy will disappear from their lives.

The Church is further represented in the Scriptures by the figure of a building, the foundation of which is the person and work of Jesus Christ. Representatives of all nations enter into the composition of this building.

And finally, the Church is the espoused of Christ, and will someday become His bride. Under this figure we see the oneness existing between Christ and the believer. There is union of heart and purpose. On the part of the betrothed, there is entire devotion and unflinching fidelity. The consummation of this relationship awaits fulfillment in a future day, at the marriage supper of the Lamb (Rev. 19:6-9).

The Constitution of the Church

In order that the life and service of the Church may be more fully expressed, there is need of certain laws and regulations to govern it. Happily, the principles and regulations essential to its life are found in the Holy Scriptures.

These Spirit-given regulations must be interpreted by the One who wrote them. While the whole of divine revelation is for the instruction of the Church, the specific directions for its activities are found in the New Testament. Nothing except that which is found in the Word of God is binding upon the human conscience. It is most perilous when even representative bodies of Christians set up their decisions as binding upon the human conscience.

The Walk of the Church

Ephesians 1-3 sets forth the high calling of the Church; chapters 4-6, the manner of life. The use of the word "therefore" in Ephesians 4:1 indicates that the conduct of the Church is the logical issue of its calling. In fact, the calling is the motivating power for right conduct. With Paul, doctrine and ethics were inseparable.

First, it is a walk in unity (Eph. 4:1-16).

In order that there be unity of life in

the Church, certain virtues must be in evidence. There must be lowliness of mind. This means willingness to give proper recognition to the place of others.

There must be meekness. This does not mean servile fear, but the mastery of self in the interest of others.

Another virtue is long-suffering. There must be self-control in bearing with the sins and infirmities of others.

There will be, furthermore, peaceful endeavor. The provocations for strife are many. It is obligatory upon every Christian to consciously endeavor to maintain peace.

Because of the failure to apply these unities, the Church has been split into many divisions. Paul says there is one body. This means, of course, that there is but one Church, which is Christ's body. Christ does not have many bodies but one body. All believers then are members of that one body. Splitting up into separate bodies is the result of failure to see the fundamental unities.

Then there is only one Spirit, which of course is the Holy Spirit. There is but one faith, which centers in the person and work of Jesus Christ. There is one baptism of the Spirit, by which believers are made members of the one body. And finally, there is but one God, the Father of all. All who are saved are children of God by faith in Jesus Christ.

Second, it is a walk in separation from the world (Eph. 4:17-6:9).

Having been made a member of the body of Christ, the Church member is no longer to follow after the ways of the world. This separated walk is possible for a Christian because he is a new man; he has become a partaker of the divine nature. The walk of the believer should be one of holiness and unselfishness after the pattern of the Lord.

In the believer's outward life he does not indulge in intoxicating liquors. "Be not drunk with wine wherein is excess." On the other hand, he is to be filled with the Spirit (Eph. 5:18).

The Spirit-filled believer expresses his joy in the singing of psalms and hymns and spiritual songs.

The Spirit-filled life expresses itself in the home life. Proper reciprocal relations are maintained between the husband and the wife. The husband is to love the wife as Christ loved the Church. The wife is to be in subjection to her own husband. Children are to render obedience to parents and to accord them proper respect. Parents are to bring up their children in the nurture and admonition of the Lord.

The Mission of the Church

The human body is the vehicle by which the human personality manifests itself. It is a necessary instrument of personal expression. Since the human body is the figure used for the Church, and since the Church is Christ's body, it is proper to think of it as the means by which Jesus Christ, its Head, expresses Himself.

The mission of the Church is at least fourfold:

First, to reveal God's plan.

Paul said that he was made a minister according to the gift of God, in order that he should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world had been hid in God. His express purpose was to enlighten men concerning the Church.

Second, to make known God's wisdom to principalities and powers. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10).

The Church is not of concern only to men, but also to angels, who take an active interest in the affairs of this earth. They seem especially interested in Christ's redemptive work. "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (I Pet. 1:12).

Though possessing a high degree of intelligence, angels cannot understand God's intention toward this world, as expressed in the incarnation of His Son, His suffering on the cross, and the outpouring of the Holy Spirit, except as this purpose might be revealed through Christ's body, the Church.

Third, to witness of Christ's saving grace.

The supreme responsibility of the Church is to preach the gospel to every creature. The Church is the means of the evangelization of the world.

It is here that so many churches have gone astray. Some church programs indicate that the leaders have thought of the gospel of Jesus Christ as the solvent of ills, and the church as the instrument for bringing in an ideal world government, ideal social conditions, and ideal business relations. Because of their failure to grasp this fundamental truth of evangelizing and bringing the claims of Jesus Christ to the individual, even missionary work has become merely a means of helping the heathen into a better economic life.

The supreme need of the heathen is to be brought into saving relationship to Jesus Christ, to have their natures transformed, to be under the power of Christ's love so that they may have hope of eternal life. To make the transplantation of Western civilization to heathen lands the primary objective is to put the dagger into the hand of one who will use it in the destruction of the messenger.

Fourth, to develop those who accept Christ in the things of the Spirit.

The commission of Jesus Christ was to make disciples of the nations, and to teach those who confessed Him to observe all the things which He commanded. As soon as one confesses Jesus Christ, he should be built up in Christ, so that he may attain unto the fullness of the stature of Jesus Christ, and then, in turn, go out as a missionary in the evangelization of the world.

—P.B.F.†

†Dr. P. B. Fitzwater is director of Moody Bible Institute's Pastors Course.



This teacher has personal contact, but in many schools large classes and machine methods have separated teacher and pupils. Acme photo

Something Is Missing in Our Schools

We can't educate children by machinery.
We need to recover the spiritual dynamic
that makes teaching a potent moral force.

By M. H. Duncan



EVERY YEAR we spend about two billion dollars in support of our American school system.

But as we see the increasing extent of crime and immorality throughout our country, the prevalent contempt for law and order, the widespread parental failure, and the evidences of deep concern about current trends on the part of thinking men and women, we cannot escape asking whether or not our educational system is functioning as it should.

There is no need of producing evidence regarding our moral breakdown. Even the most uninformed are aware that conditions are alarming, and that the most noticeable increase in crime and delinquency in recent years has been in the lower-age groups, among the children and young people who are being educated in our public school system.

EDUCATORS ARE CLAIMING that we need to increase the appropriations for our schools, that the solution to our problem lies in that direction. There can be no doubt that in many localities our teachers are underpaid, that there are instances of inadequate equipment for thorough and competent instruction. But in the localities where we are now supporting our schools most lavishly the same moral conditions prevail.

Those who have carefully studied conditions know that there is no appreciable difference in the ethical results obtained where the schools have the most superior equipment, the best paid teachers, and the best all-round accommodations for the children. It is reasonable to suppose that if we doubled or even quadrupled our expenditures the moral results would be no better.

The solution to our deepest educational problem does not lie in that direction, and the sooner we discover that fact the

better. The thing that must be corrected is the spirit and undertone of our schools.

The trouble is not mainly in the lack of mechanical equipment or the inadequate education of the teachers, but in the underlying philosophy that pervades the schools. American education has lost the thing that performs a miracle in the heart of the child and transforms him into the kind of a person he should be. We have lost the power to teach that led men to say that a university consisted of a log with Mark Hopkins on one end, and a pupil on the other. It was Mark Hopkins' teaching that made James A. Garfield. We have lost, in too many places, the spiritual quality that makes teaching count.

We have banked too much on our mechanical equipment — the physical phase of our educational system. We have built teacher training schools, applied our ever-increasing tests and measurements, introduced our "progressive" new methods. But we have failed to realize that teaching is not a mechanical but a spiritual process.

IN MANY PLACES teachers no

Mr. Duncan, of Lubbock, Texas, was formerly superintendent of the Lubbock public schools.

longer know their pupils. They are teaching for pensions, not for the love of teaching. They are teaching subjects, not pupils. The departmental system has separated teacher and pupil, and made next to impossible the special contact necessary to real education. Teachers have no opportunity to touch the lives of their pupils. If they did, in all too many cases they do not have in their hearts the quality that makes for educational leadership. The "little red schoolhouse" with its intimacy and personal contact had something that we have almost lost today.

Too often our educators are a cold-headed, cold-hearted group, proud of their educational degrees, their advanced methods, but lacking the quality of a Pestalozzi or a Mark Hopkins. They are trying to educate children by machinery, and it can't be done.

I have been a part of this system and an illustration of this very failure comes to mind from my personal experience. In 1906 and 1907 I was principal of the Corsicana, Texas, high school, where I taught mathematics. Beauford Jester sat

in my class as a freshman. Today he is the governor of Texas. But there was no personal contact with him in the classroom, and he was completely forgotten until he was recently elected to this high office. Then I remembered him not as a boy, but as a name on the diagram I had made to help me retain the names of my pupils in my mind. I had had to resort to a common device among teachers to remember their names, and had no opportunity to know their inner lives and to suit my teaching to their individual needs. I was so busy teaching algebra that I failed to teach the future governor, and he no doubt came to that high office through no moral value derived from the school system. Governor Jester is a tower of moral strength, but he derived it from a godly father and mother in the atmosphere of a Christian home, and not from the schools he attended.

THE MASTERY OF EDUCATIONAL techniques today is a difficult task, so complex have they become. Every phase

of education is treated in a multitude of books. Prospective teachers studying for degrees in education have their heads stuffed with mechanical processes, but seldom are their hearts challenged to the needs of the child, nor to the spiritual process involved in reaching his inner life.

There is an old book, outdated now by "progressive" educators, that I wish every American teacher would study carefully. It is Tomkin's *Philosophy of School Management*. Of course educators will respond that we have gone far beyond Mr. Tomkins. But have we? If we have, why are we experiencing increased crime, immorality, and lawlessness among our youth? Why is the crime age getting lower each year, until the majority of our criminals are mere children in their teens?

The failure of American education is in overlooking the spiritual process, in which pupils learn by doing in an atmosphere conducive to building the proper attitudes, ideals, and interests. The teacher must, in the first place, know what these ideals are, must embrace them as his own personal ideals, so that in turn he can create an atmosphere around the child conducive to building them into his life.

Our educational system has fallen short in just that measure in which it has rejected Christian ideals, for there is no real source of such ideals outside of the Word of God. When our educational system was first divorced from the Bible and directed toward pagan philosophy, it was pointed away from its only source of power. As Christ has become more and more an unknown person to our teachers, the educational system has lost its spiritual power and its moral influence in the lives of the people. The living Christ in the heart of the teacher is the only adequate solution to the moral impotence of the system.

AMERICA MUST HAVE A SPIRITUAL REVIVAL if our educational system is to have new power—a revival that will give moral fiber to our people, who in turn will demand an emphasis on Christian ideals and a spiritual quality in teaching that will transform the lives of children.

There is no use in dodging the central issue in this matter. The problem will not be solved by Bible reading in the public schools alone. Nor will religion, just any religion, suffice. Christ is the answer. A Christless Christianity is as powerless as any other philosophy to solve our problem. We will find the answer only in a living Christ, the Christ of the resurrection, the Christ to whom has been given all power in heaven and on earth.

In vital relationship with this Christ the teacher will possess a dynamic that can transform the heart of the child. Even under a system that recognizes the traditional separation of Church and State, the quality of our teaching would recover the spiritual character that makes a school more than an institution for the imparting of knowledge alone but an instrument for the moral re-making of our children.

Teachers in many localities are underpaid, but our greatest need is for a new spirit of teaching, not increased spending.



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June, 1947

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FOUR REMINDERS

from a first-century hymn

by Frank E. Gaebelein, M.A., Litt.D.

OF ALL the great books of the world the Bible is unique in that it seldom draws on any other material than that originated in its own pages.

The words of our text belong to a very limited and remarkable category of Scripture. We have in them a quotation within the Bible from a source outside the Bible.

Let us read the text in its entirety as it is found in II Timothy 2:8-14: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may obtain the salvation which is in Christ Jesus with eternal glory."

Dr. Gaebelein is headmaster of Stony Brook School, N.Y. This article is the substance of an address delivered at 1947 Founder's Week Conference, Moody Bible Institute.

June, 1947

Now mark these words specially: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."

Do you know what this passage was originally? I think we may be perfectly certain that these verses were an ancient hymn, current back in the first-century Church. This is by no means my own mere opinion, but is concurred in by all the best and most godly conservative and evangelical expositors of the New Testament.

This view is generally conceded because of the remarkable form of the words. Note the rhythmical, balanced, poetical structure.

Who is the author of this hymn? We

*If we have died with him, we shall also live with him;
If we suffer, we shall also reign with him;
If we deny him, he also will deny us;
If we believe not, yet he abideth faithful,
He cannot deny himself.*

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do not know. However, we may be sure of this, the apostle by inspiration took these words and put them in his letter; therefore, they have the immortality of being part of the inspired Word of God, and they speak down through the centuries to you and to me.

Notice the setting of this remnant of our earliest Christian hymnology. Of course in II Timothy we are on familiar ground. Here we have Paul's valedictory—one of the most personal and intimate of all his letters. In this letter he opens his heart to his young friend and co-worker, and exhorts him to be strong, a good soldier of Jesus Christ, an obedient athlete of the Lord, a hard-working fellow laborer in the harvest of souls.

And then pointing to his own experience, Paul, so soon to be martyred, says, "I endure all things for the elect's sakes, that they may also obtain salvation." Whereupon he does a very simple thing—the thing that you and I do constantly in speaking—he turns to reinforce his point by quoting from a familiar, well-known hymn, just as you and I might quote "What a friend we have in Jesus, all our sins and griefs to bear." When we use a quotation of that kind, we don't indicate the author; it's altogether too well known.

Now let us come directly to the text itself. Note first of all the obvious—the extreme brevity of these words. We do not have that brevity so strikingly in the English text where there are forty-eight words, but in the original Greek New Testament, which is always shorter than the English, there are but twenty-seven words. And in these twenty-seven words are compressed in the most personal, intimate aspect the very heart of Christianity—the fourfold challenge personally to you and me, and to every Christian, as to our life for Christ in this day and age. Think of it—such compression could only come by inspiration.

Consider the structure of this passage; it's like an envelope. The apostle Paul introduces it solemnly with his authentication of the veracity and the authority

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The Difference

By OLIVE MUIR BARBOUR

The world says, "Many faiths";
The Bible says, "But one" (Eph. 4:5).
The world says, "We must do,"
But God says, "It is done" (John 19:30).

The world says, "Many ways
To reach the land of day";
The Lord Himself has said,
"I am the only way" (John 14:6).

Why, then, put aught before
The perfect Word of God?
All else shall pass away,
But not His holy Word (Matt. 24:35).

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of the words, thus: "It is a faithful saying"—it is a reliable maxim; it is something that we can press as true, this word that I am going to quote to you.

The other part of the envelope encloses it with the last clause, buttressed by the very integrity of the person of the Lord Jesus Christ, who cannot lie because He is God—"He cannot deny himself." And in between, this precious, wonderful message—four things every Christian needs to remember.

First of all, the faithful saying presents to us this: "If we have died with him, we shall also live with him." What have you there? Oh, the marvelous depths of personal Christianity! In those few words we have nothing less than the atonement and the resurrection of our Lord Jesus Christ.

It's a very wonderful thing to be a Bible student, and it's a grand privilege to go to a great conference like this to learn more about prophecy, to delve into

some of the intricacies and treasures of the Word of God. But however much of that we do, we must remember there is nothing greater, nothing more profound, nothing more comprehensive and wonderful in its all-embracing spiritual quality than these basic truths upon which our faith is founded.

Here we have them, not in a theoretical, not in a theological way, but with the utmost practicality and personal power. "If we have died with him, we shall also live with him." Through those words we see shining the great central truth of our faith, the identification of the believer with the Lord Jesus Christ.

If you look at the text in your New Testament, you will see the word "him," occurring twice in verse 11 and once in verse 12, is in italics. The reason is that the Greek original, with the utmost condensation and brevity, puts the preposition "with" together with the verb, and the word "him" is left to be understood. But we have no doubt with whom our identification is. It is with the Lord Jesus Christ.

You are a Christian, my friend; I am a Christian—saved through faith in the Lord Jesus, washed from our sins in His precious blood. Then, this reminds us first of all that we have personal identification, union with our Lord in His death, which carries on into a union with Him in His life and in His power.

There is much talk these days about church union. There are those who are most zealous to bring the different denominations together in an organic union. But we have Christian unity now; we have organic unity. The true Church, the body of the Lord Jesus Christ, composed of every believer, regardless of his denomination—that Church is organically united, member by member, with the Lord Jesus, the great Head of the Church, in an identification with Him in His death and in His resurrection. And every member of that Church is united with every other member in organic union. I am reminded of a very familiar Negro spiritual—I think the most beautiful of all. It goes like this:

"Were you there when they crucified my Lord?

Were you there when they nailed Him to the tree?"

What is the answer to that question? Let me give a rather intimate illustration. Years ago we were entertaining in our home one of the greatest of modern missionaries, a man who had suffered much for Christ. It was on one Lord's Day morning that he sat in our home, with my little six- or seven-year-old daughter on his knee. Looking through a Bible picture book, they came to a picture of our blessed Lord, His head crowned with thorns and the blood drops on His face. My daughter turned to this veteran servant of Christ, and I heard her say to him, innocently, "Who did that to Him?" My friend replied, as he looked down lovingly at my little girl, "You did, my dear."

"What?" someone says, "A little child responsible for the death of Christ?" Yes,

for even the little child is a sinner by nature; and it was sin—your sin and mine—that nailed Him to the tree. We were there; and we we put our faith in the Lord Jesus and realize the marvelous fact that as He died there, nineteen hundred years ago, we were united with Him—as we apprehend that by faith, we have a union with Him that leads to the sure hope of sharing, and the reality of sharing, His resurrection life and power.

The second thing the great apostle would have us remember is this: "If we suffer, we shall also reign with him." Ah, what a word that is for much of our soft, easygoing present-day Christianity!

I have been reading a very precious book, *Letters of Samuel Rutherford*—the great Christian of seventeenth-century Scotland, who knew what it was to suffer for the Lord Jesus Christ. The book is more than seven hundred pages, full of the love of Christ. I have marked some passages showing the apprehension that man of God had of the necessity of suffering and trials in the Christian life.

"If ye were not Christ's wheat, appointed to be bread in His house, He would not grind you."

"Suffering is the other half of our ministry, howbeit the hardest. It is folly to think to steal to heaven with a whole skin."

I tell you, that old Scotch Christian knew how to express himself pungently.

Paul had a right to speak to us of suffering. The word he uses for "suffer" is much better translated "endure." There is a distinction between suffering and enduring. Suffering comes to us whether we will or no, but endurance is a higher quality. It is a quality of Christian character. All suffering is not endurance. Endurance has in it the meaning of holding out, of sticking fast; it has the element in it of patience and fortitude in not fainting and bowing down or giving up under trial.

Now, if you will look closely at your Bible, you will see an interesting thing. "If we suffer" (literally, if we endure, and there is no "with him" there, for that verb is not compounded with the preposition. Endurance is a quality for consecrated Christian fidelity, one of those qualities whereby the Christian, in fidelity to his Lord, may win one of the crowns that God has in store for His faithful servants)—"If we suffer, we shall also reign with him." I believe that means exactly what it says.

I know perfectly well that the modern mind ridicules Christianity, sneers at it as an other-worldly religion; but there is comfort in some of the great future truths of our faith. When we read the prophecies in the Old Testament, of Micah and Isaiah, and when we read the Book of Revelation and elsewhere of the coming kingdom of Christ, we are reading something that is not irrelevant for the individual Christian. We are reading something that you and I will one day participate in, when our Lord Jesus Christ returns.

You remember high-priestly I will that th given me, be that means a many mansion verily believe, shall be with way in His That kindg critical maneu movements, b way. You reca announcing t "Unto us a ch is given: the his shoulder: called Wonder God. The ever of peace. Of t ment and per upon the thro But have y of the next v will come to the Lord of h the zeal of n armaments, t of men. That mighty power Lord of host thing. If we endur Him, and tha a future app of victory her

In that we are to grips with to put it frank are the words will deny us." The first tw with our Lord and the sure if we endure encouraging. hymn change drastic word— in all of th deny him, he What does that it is po faithful serv to endure an then, by a m weakness, a that ultimate No, I don't Word and its entirety. Our garding the s Paul said too to think he i salvation of t lost.

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You remember that word of His in His high-priestly prayer (John 17): "Father I will that they also, whom thou hast given me, be with me where I am." Yes, that means at present, in the house of many mansions, and it also means, I verily believe, that as He returns, we shall be with Him in some very real way in His millennial kingdom.

That kingdom is coming, not by political maneuvers, not by international movements, but it is coming in another way. You recall the word of Isaiah (9:6), announcing the birth of the Messiah: "Unto us a child is born, unto us a son is given: the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, The everlasting Father, The prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David."

But have you ever read on to the end of the next verse, showing us how this will come to pass? Listen: "The zeal of the Lord of hosts will perform this." Not the zeal of men; not the idealism, the armaments, the powers and the pacts of men. That kingdom is coming by the mighty power of God. The zeal of the Lord of hosts will verily perform this thing.

If we endure, we shall also reign with Him, and that has a present as well as a future application. It's an assurance of victory here and now.

IN THE THIRD OF THESE THINGS that we are to bear in mind, we come to grips with the problem—the difficulty, to put it frankly—of this great text. Here are the words: "If we deny him, he also will deny us."

The first two truths—our identification with our Lord in death and resurrection, and the sure hope of reigning with Him if we endure, are bright, glorious and encouraging. Suddenly, the mood of this hymn changes; we have a stern, dark, drastic word—literally one of the sternest in all of the New Testament—"if we deny him, he also will deny us."

What does it mean? Does Paul mean that it is possible to live a lifetime of faithful service for the Lord Jesus Christ, to endure and suffer for His sake, and then, by a momentary slip, a moment of weakness, a time of failure, to lose all that ultimately and forever?

No, I don't think he means that. The Word and its truth must be taken in its entirety. Our Lord said too much regarding the security of the believer, and Paul said too much regarding it, for us to think he is suggesting here that the salvation of the true believer can thus be lost.

On the other hand, let us face the fact frankly that the line of the hymn is doubtless an echo of the very words of the Lord Jesus Himself in Matthew 10:32, where we have this, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

What is the meaning of this third

drastic warning? I like what Dean Alford of England says about it. He points to the case of Judas, who outwardly, as one of the twelve, confessed, the Lord Jesus Christ, but was denied by Him irrevocably. And then he points to Peter, who, although a true believer, in a moment of weakness denied the Lord; and the Lord sought him out and restored him and ultimately gloriously confessed Peter.

This is a solemn warning against presumption. It is a faithful saying, needed in a day of apostasy like this, a day of great spiritual shallowness in the professing Christian Church. It reminds us of how it is possible to come very near to Christianity and yet to miss the salvation that is the heart of it all.

Look at that word "deny." The original word means to say "No" to someone or something. It is a word of repudiation, a word of disowning. The apostle here—and he was writing in a day of persecution and impending apostasy and trial—used with approval this drastic word of warning, charging us with what a dreadful thing it is to have an outward profession of the Lord Jesus Christ, yet day by day, inwardly, when it comes to the will of God as applied to our heart and soul by the Word of God, over and over again, to be consistently saying "No" to Jesus Christ. That is possible, and it is a dreadful thing.

This, I think, is a truth that we need

for this day. It is not a matter of theological Calvinism or Arminianism; it is simply what the Word of God says. Yes, we believe that salvation is safe. We believe that when the Lord Jesus said, as we have it in John 10:28, "They shall never perish," He meant, "They shall never perish." But there is a danger in Fundamentalism of mere verbalism. This third part of the ancient hymn calls us to sober self-examination of the reality of our Christian faith in the sight of a holy God.

NOW THE FOURTH THING that the apostle would have us remember is, I believe, a reassuring word for you and me. With all the reality of our faith, we are so often weak and faithless. "If we believe not [literally, if we are faithless], yet he abideth faithful: he cannot deny himself."

If we are *faithless*! The very same word is used here as is used when the man, whose son the Lord Jesus restored after the transfiguration, fell at the feet of the Lord and said, "Lord, I believe; help thou mine unbelief." We may read this, "If we are faithless, yet he abides faithful," and sing in our hearts the grand old song, "Great Is Thy Faithfulness." It is not our faith that is the measure of God's hold upon us, but His eternal hold upon us Himself.

[Continued on page 710]



Field daisies



Radio will play a large part in future of foreign missions, but it takes more than technical skill to make a missionary. Here operators in New York pick up a broadcast from Bombay. Acme photo

What of Missionary Specialists?

By Rev. Harold R. Cook, M.A.

Skill in radio or flying doesn't qualify you to be a missionary. A veteran from the mission field sounds a timely note of caution.

TODAY is increasingly the day of the specialist. The field of knowledge, especially in the physical sciences, has expanded so greatly that it is clearly impossible for anyone to master more than a very small portion of it. Doctors may even specialize in a single disease, such as cancer, or those ailments which affect one small area of the human anatomy. Dentists may restrict their practice to extractions, or to the straightening of teeth. Engi-

Mr. Cook, formerly a missionary in Venezuela, with the Orinoco River Mission, is instructor of missionary subjects at Moody Bible Institute.

neers may devote their entire lives to petroleum engineering, or just one phase of it. And in many other fields specialization is the order of the day.

It is not surprising, then, that many people have come to feel that the foreign missionary must become a specialist. They have seen the expense to which our government went in giving specialized training to promising young men during the last war, and have witnessed the astounding results that came from team work by related groups of specialists. It was a miracle of co-operation which produced the atom bomb. Then why should

not the same principles be applied to missions?

TODAY SOME ARE SAYING, "Uncle Sam at great expense trained many of our boys as airplane pilots. Why should not these same young men now give their special skill to missionary aviation? Some have been given excellent training in radio. Let's put them to work in missionary radio. Many have developed still other skills that might be put to good use in missionary work. The key to new missionary advance lies in the utilization of men who have specialized training, and in the thorough preparation of other candidates in certain special types of work."

Is this so? Should every missionary candidate today be a specialist in some one line of work? The idea appeals to us Americans as logical and efficient, but is it the thing to emphasize and do?

No one in missionary work will deny the usefulness of many of these special skills. Just as Paul turned his ability as a tentmaker to good account in his ministry, so the modern missionary who knows building, or printing, or has training as a linguist or writer finds that nearly every special talent or skill he may have enhances his usefulness. Such things are valuable accessories to the missionary enterprise. But it should be remembered that most of them are accessories.

Perhaps the greatest danger in the new emphasis on specialization in missions is that we may lose sight of our one central objective. "Ye shall be my witnesses," said Christ. Our primary aim is religious—it is evangelistic; and insofar as even our medical and educational endeavors fail to contribute to this witness to the Saviour, they cease to be missionary in the scriptural sense.

The medical missionary must be a missionary. The missionary teacher must be a missionary. The missionary linguist and translator, and those who operate radios and public address systems, or fly planes, or supervise building—all these must be missionaries, whose supreme objective is to make Christ known.

And because missionaries are expected to be missionaries—witnesses to Christ—their most important qualifications and training are not in the field of technical specialization. They are rather in the field of the spirit. A prominent leader in missionary training in England has gone so far as to say that it is not the curriculum of the training school which matters most, but the candidate's spiritual life. The spiritual preparation of the missionary is fundamental, and it cannot be accomplished mechanically in the classroom. It can only come through the experience of living with Christ, under the tutelage of His Spirit.

IT IS JUST HERE that we find the real key to missionary advance. Spiritually anemic young people, mildly interested in the gospel of Christ, no matter how fine their technical training or their intellectual preparation, will not

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Moody Monthly

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By VAN

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June, 1947

Can We Be Christians Today?

By VANCE HAVNER

It will mean a head-on collision with the world if we bear the marks of primitive Christianity

ALMOST twenty centuries ago a little band of men and women stood in Jerusalem one day before an amazed multitude and started the greatest movement in history. Most of them were very plain men and women, but something had happened to them.

Some of the onlookers thought they were drunk, but they were not drunk. They were transformed by a strange, unearthly power. They were followers of Jesus Christ, who had been crucified and had come back from the grave and had appeared to them personally. Now they had been filled with the Holy Spirit, and on that day they testified with such power that three thousand more joined their number.

From that day on, Jesus Christ meant more to them than life itself. It meant something to be a Christian then. They ran into trouble with the Jewish leaders, and later they had a head-on collision with the Roman empire. Being a Christian meant jails and scourging, being stoned or beheaded, thrown to hungry lions or burned on a pole.

In those days Christians had a secret sign, the symbol of a fish, because the Greek word for "fish" was composed of letters which form the first letters of the words "Jesus Christ, Son of God, Saviour." Sometimes when they were in places of great danger, they would mark on the sand with the toe of the sandal the image of a fish, thus identifying themselves with other believers.

Yes, it meant something to be a Christian then. So many of them were slain in the Colosseum of Rome that one of the Popes once said: "If you want a relic, gather dust from the Colosseum; it is all martyrs!"

BUT THAT WAS CENTURIES AGO and a lot of water has run under the bridge since then. Christians and churches are not making much of an impact on the world today. We have got used to Christianity; it has worn smooth and lost its rough edges. We take it for granted, and we never take seriously what we take for granted.

It does not create a crisis nowadays, nor produce much commotion, except in heathen lands where it still costs to be a Christian. There are not many nominal Christians there, because you either are

an all-out Christian or no Christian at all. Over here we still see examples of Christianity desperately in earnest when, for instance, a Jew becomes a believer or a very wicked man is converted and makes a radical break with his old life. But with most of us, being a church member is quite a respectable, nice thing to do.

Almost anybody can join a church, and almost anybody does! A man moves to a new town, joins the lodges, joins the clubs, joins the business organizations—and joins the church, and all are on about the same level.

The church has been here a long time and we take it as a matter of course. We have learned clever ways of professing faith in Christ without practicing it, and we are experts at dodging any uncon-

fortable demands of Christian discipleship.

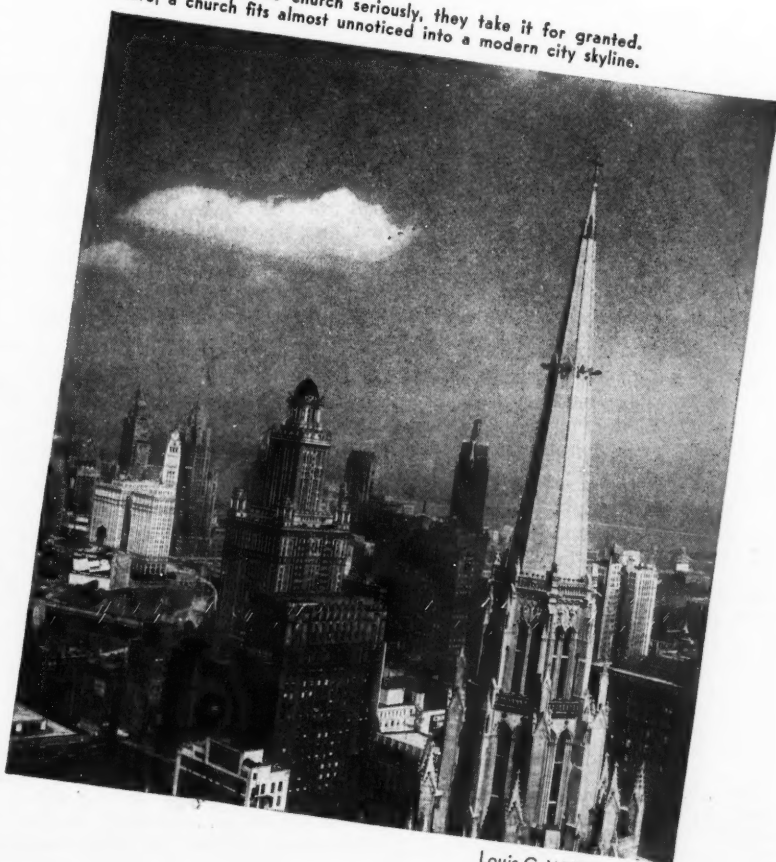
There is very little about the average smug Sunday morning congregation to remind one of the Acts of the Apostles. The early Church was different from everything else in the world. It could be contrasted to everything, but compared to nothing. Nothing like it had ever come along before. There were no points of similarity, there were only points of contrast. Corners had not been cut; edges had not been smoothed; diplomacy had not supplanted directness. Those early Christians were not conformed but transformed.

Today the church folk have become less and less unlike other folk and, of course, more like them. Churches now may be likened to many other things—civic clubs, lecture bureaus, social centers, ethical societies. Contrast has given way to similarity. What a lot of people think is the world becoming more Christian, is simply Christians becoming more worldly. We are neither cold nor hot, but lukewarm.

For several centuries primitive Christianity made a terrific impact on the world. Then Constantine embraced

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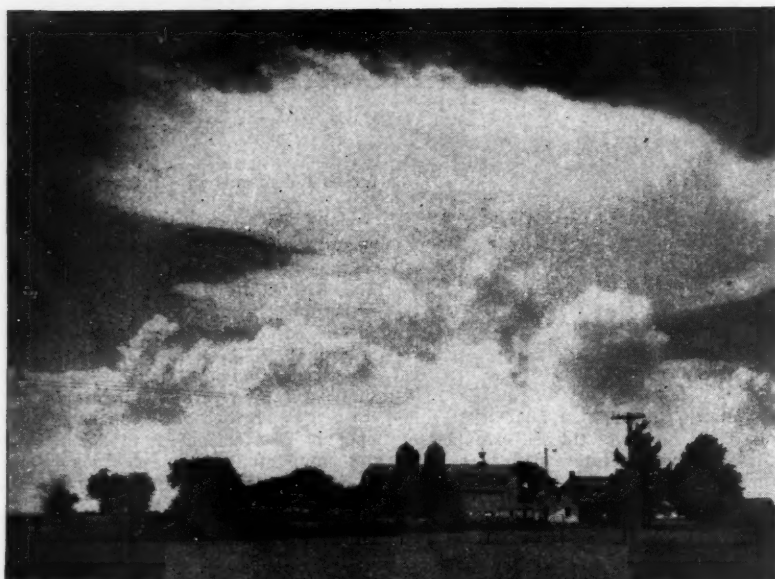
Men don't take the church seriously, they take it for granted. Here, a church fits almost unnoticed into a modern city skyline.



Louis C. Williams photo.

Mr. Havner, southern evangelist and author, delivered this message during the 1947 Founder's Week Conference, Moody Bible Institute.

June, 1947



Conformed or Transformed!

By Rev. William Allen Dean, D. D.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness" (Col. 3: 1-14).

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THERE ARE FOUR WORDS to be specially noticed in our scripture. In verse 8, "Now ye also put off," and in verse 12, "Put on." Put off, and put on! We have a combination of words here that we find repeatedly throughout both the Old and the New Testaments; not always in these identical words, but with the same idea expressed all through the ages of God's dealing with His children.

Put off, and put on! Many times we try to put on Christian character without putting off the things that are displeasing in God's sight. Too often we are satisfied with putting off the ugly, nasty things, and we don't put on what God has told us to put on. God says we must put off and put on.

The principle of this exhortation is stated in that familiar and beloved First Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Here again we find this negative statement—blessed is the man that does not do certain things.

Notice the progress downward in sin. Man begins by walking in the counsel of men who don't know God—for all through the Psalms the ungodly man is simply the unbeliever. He may be moral, as the world counts morality; he may be

Negative goodness alone is not enough. A Founder's Week Conference address



upright, as the world counts character; but he doesn't know God. He is an ungodly man if he lives apart from God. And all this begins in walking in the counsel and accepting the standards of men who don't know God.

In the next step, the man is standing in the way of sinners. He is taking his place with them; he is walking in their paths.

In the final stage, he sits down in the seat of the scornful, to mock and ridicule all that is godly and holy.

David says, "Blessed is the man" that is not caught in that net, that is not swept away in that current.

But mere negative goodness can never satisfy the heart of God; there must be the strongly positive set of the soul. And so David adds, "But his delight is in the law of the Lord, and in his law"—in God's revelation of truth—"doth he meditate day and night."

There needs to be negative goodness—the eschewing that which is wrong—but there also needs to be a strongly positive character, if we are going to please God.

THIS PRINCIPLE we find applied all through the experiences of the people of Israel. I want to turn to a few passages by way of illustration.

Having put down the natives found in the promised land, having taken over their territory, having divided it among the tribes, Joshua gives his farewell message to the people of Israel. In Joshua 24:14 he says, "Now therefore"—in the light of all that God has done for you people, in driving out your enemies and giving you a land—"now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord."

Joshua said, "I know you've got idols; you've brought idols up with you from Egypt. Some of you are still serving the idols your forefathers served on the other side of the Euphrates before God separated Abram from his family. You'll have to put away those idols; you'll have to do away with those unclean things. But that is not enough. Put away your idols, and serve ye the Lord."

"If it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; whether the gods which your fathers served when on the other side of the flood, or the gods of the Amorites, in whose land you dwell: but as for me and my house, we will serve the Lord" (v. 15).

And all the people said, "Oh, we want to serve God, Joshua! We want to serve God. We'll serve Him. God forbid that we should not serve Him, after all He's done for us!"

Dr. Dean is pastor of the Aldan (Pa.) Union Church.

Moody Monthly

"And Joshua cannot serve God; he is forgive you If ye forsake gods, then h and consume you good."

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"And Joshua said unto the people, Ye cannot serve the Lord: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

"And the people said unto Joshua, Nay; but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses. Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel" (vv. 19-23).

Put away the idols, but bow your hearts before God. You must put away the thing that's wrong. But that doesn't please God sufficiently; you must also bow your hearts, submit your lives, incline yourselves before the Lord. There is the putting off and the putting on that is necessary if we are really going to please God.

You find the same thing in I Kings 15 in connection with the reign of the good king Asa. "And Asa did that which was right in the eyes of the Lord, as did David his father. And he took away the sodomites out of the land, and removed all the idols that his fathers had made" (v. 11). He put off all that was unclean and ugly and sordid.

But you read in verse 15, "And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels." He put out of God's house the unclean things; he brought into God's house the

things that belonged to God. Put off; put on. Negative goodness; positive goodness.

Now the world doesn't understand this thing at all. The world's standard of ethics is built upon a mere putting away of certain ugly, sordid things. The world says, "Well, I don't get drunk and I don't steal and I don't lie—at least not very bad lying—and therefore I'm all right."

But God's Word says the mere putting away of these things can never satisfy the heart of a holy God. Baalim must be put away, but God must be brought in and enthroned. The ugly thing must be put off, but the right thing must be put on.

God, who has exemplified that all through the Old Testament in His dealings with Israel, also constantly exhorts the Church. Turn for example to Romans 12.

Having laid down the basis for his ethical appeal in those great doctrinal chapters of Romans, Paul, speaking by the Holy Spirit, says in those familiar words, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed."

I know lots of Christians who, in the light of this verse, are nonconformists, but they are also nontransformists. Many are perfectly satisfied that they are not conformed to the world any more. Go to dances any more? Horrors, no! Play cards any more? I should say not! Go to

the movies? I would never darken the doors of such a place! But they don't know anything about being transformed.

You are familiar with the fact that "transformed" is the same word translated "transfigured" in the Gospels. When the light of the glory of His eternal deity shone through His clothing and His face, that day on the mountain, the Lord Jesus was transfigured and His disciples beheld the glory of His deity. God says you are to be transfigured, so that the glory of godlikeness shines out through you. Be not conformed—that's putting off; but be ye transformed—that's putting on.

The word used here is one we have taken over into our English. We talk about metamorphosis, the change that takes place in the ugly, repulsive worm that spun a dry cocoon about himself in the early fall, to that gorgeous, wonderful creature that breaks that dry, brown house in the spring sunshine and spreads its gaudy wings, dries them and flies away. The transformation from the ugly worm to the lovely moth is metamorphosis; it's the word we have here.

God says you are to be changed like that, so completely changed that everybody can recognize there's been a change in you. You don't live the old way; you don't feed on the old things; you don't live in the same habitat; you don't have the same purposes at all. Your whole character is changed. Be not conformed, but be ye transformed. Put off, but also put on.

WE FIND THE SAME EXHORTATION in II Corinthians 4:2. Beginning

"What is so rare as a day in June." Lambert photo



with the first verse, we read, "... we have this ministry." God has given to us the ministry of the gospel. He put in our hands this precious message, and as we have received mercy since this gospel brought light to us, we don't dare wilt, we don't dare faint, we don't dare give in at the great task and responsibility of passing it on to others.

"But we have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully." We've put off—that's negative goodness. We've "renounced the hidden things of dishonesty"; we don't walk dishonestly any more. We don't distort and twist things to gain our own ends any more. Our word is as good as our bond now. We don't "walk in craftiness." We don't pull strings to get what we want. We don't play politics, even church politics, to get our own ends. "Not walking in craftiness, nor handling the word of God deceitfully."

But that's not enough. Put off all those things, "but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." And what is the truth? The truth is that you're a new creation in Christ Jesus, that old things have passed away and all things have become new. So we sing: "A tent or a cottage, why should I care?"

They're building a palace for me over there.

But just you try to take my cottage away from me and give me a tent in place of it, and see what I do! We sing these things; we don't half mean them. We claim these things; we don't half live them. It's not enough that we put off; we're to put on.

Peter, writing the same thing in I Peter 2:9, says, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should [mark it!] show forth the praises of him who hath called you out of darkness into his marvelous light."

He didn't say that you should sound forth, he said you should show forth. We are great at sounding forth God's praises, but we don't show them forth nearly so well. We are to be so transformed, we are to be so different, that we manifest the praises of God in our day-by-day living. It's a significant thing He should spend so much time telling us how we ought to walk in just day-by-day living. Put off; put on.

TURN TO II CORINTHIANS 6, where we read in verse 3—since we are workers together and workers with God—we give "no offense in anything, that the ministry be not blamed." We give no offense—that doesn't mean we never offend people. You can't preach the gospel without offending people. If you call sin "sin," you offend people. But Paul says we are not to be stumblingblocks to anyone. We are to be very careful that we don't do anything that will keep someone else away from Christ.

It's a tragic thing that many people are

kept from Christ because of the way Christian people—Christian ministers, Christian workers, Bible school students—behave. Paul says we want to be sure there is nothing in our lives that prevents others from coming to Christ.

But that's not enough. Not only do we put off the things that would make us stumblingblocks, but "in all things approving ourselves [commending ourselves] as the ministers of God" (v. 4).

Now, Paul, what are these things we are to put on? He tells us a few of them here: "In much patience." We might as well stop right there and say, "Well, we need to begin to get dressed up. We've been putting off, but we haven't started to put on." In much patience—we don't begin to know anything about that.

We growl at the traffic light that turns against us and holds us up for thirty

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Truth

By GERTRUDE RYDER BENNETT

In ivy-covered universities

Professors spend their lives defining truth,
While seekers slave for coveted degrees.

Beneath cathedral spires the mind of youth
Is taught to search; and often writers pen

Impressive phrases, striving hard to show
Acquaintance greater than all other men.

But truth upon the earth can come and go

And many times unheeded will appear

Without display to captivate the eye.

Some pause and recognize it standing near

And humbly bow before it passes by.

How few there were who recognized His worth
When Truth Incarnate walked upon the earth!

★ ★ ★

seconds. If the man driving ahead of us doesn't start on the split second of the change of lights, we blow our horn and yell at him to wake up.

"In much patience, in afflictions, in necessities, in distresses, in strife, in imprisonments, in tumults, in labors, in watchings, in fastings"—why you never had anything to try your patience; you never went through anything like that. Paul says that by patience in all those things, we prove we are the servants of God; we put on as well as put off.

Not only by patience, but also "by pureness, by knowledge, by long-suffering" (v. 6). You never read that word "long-suffering" that it is not associated with some such word as "gentleness" or "kindness" or "patience"; and it indicates gentleness, kindness, or patience toward those who cause the long-suffering, toward those who rub you the wrong way. But you put on the gentleness and the kindness and the patience to prove that you're a servant of God. Put off, but also put on, if you're going to know the blessing and the power of God.

IN I PETER 2 you get the same

lesson under a little different metaphor. We read, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (vv. 1, 2).

Here's a case of where we talk a lot about what we should put on, but not about what we should put off. I've heard hundreds of Christians quote verse 2 of this chapter, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." That's good and that's necessary. But why is it we don't often hear people quote the first verse?

We've had some experience raising babies in our family—we've had four of them. I think I've mixed all kinds of baby foods into all kinds of formulas. My, what care—scalding bottles and nipples, weighing out formulas, and getting certified milk, to make sure that everything was right; and feeding the babies exactly on time.

That was all important and I'm so glad we did it, for they've grown up to be strong, healthy children. But wouldn't we have been foolish if we'd spent all that time measuring the formulas and scalding and sterilizing bottles and feeding the babies exactly on the hour, and then in between times we'd given them a dill pickle, or mince pie, or a hot dog. How foolish! You know that it's just as important to keep some things away from the baby, as it is to give other things to it.

And before God says we are to desire the sincere milk of the Word, to grow on it, He says, "Put aside all malice, and all guile, and all hypocrisy, and envies, and all evil speakings"—all viliations of other people, all running down of other folk's characters, all repeating of the nasty, ugly mistakes of other Christians.

You may be feeding on the sincere milk of the Word, but perhaps you have such spiritual indigestion from the other things you are feeding on that you never appropriate the milk at all; it never strengthens you, and you've never grown up. You've been a Christian for years and you're still a baby. Desire the sincere milk of the Word that ye may grow—but you'll never grow till you are willing to put away these other things that make it impossible for you to appropriate the milk. Put off, put on! The two must go together.

And so we read in II Timothy 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine." We usually put a period there and close the Book. We are interested in doctrine.

But God says that all Scripture is profitable for doctrine, for reproof—that's cross-examination. It's a profitable thing for you, beloved, to read the Word of God for reproof of your own heart, to cross-examine your own life. Don't underline verses as good verses to give Mary or John, because they just fit them; but read the Word of God for reproof of your own heart.

It's profitable not only for doctrine and for reproof, but also for correction, to make right the thing that's wrong. It's

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The Doctrine of the Trinity

Examined in the Light of the Old Testament

BY MILTON B. LINDBERG, M. S.

HEAR, O Israel [Shma Yisroel], The Lord our God [Adonai Elohenu], the Lord is one [Adonai Echod]. — Deuteronomy, Chumesh Dvorum, 6:4.

Upon the rock of this declaration rests the second of the Thirteen Principles of Jewish Faith: "I believe with perfect faith that the Creator, blessed be His name, is a Unity, and that there is no unity in any manner like unto His, and that He alone is our God, who was, is, and will be."

Whence, then, comes the doctrine of the Trinity? A large part of the world, though professing to worship the God

who is revealed in the writings of Moses and the prophets, nevertheless believes in God as a Trinity.

Although it may be granted that the Christian's New Testament teaches that the term God may be applied to God the Father, to God the Son, and to God the Holy Spirit, the Christian should cease to claim that he worships the God of Abraham, Isaac, and Jacob, the God of Moses and the prophets, the God of the Torah, the Novim, and the Kethubim, unless there is found in the Tenach, or Old Testament, indisputable evidence that God exists in more than one personality.

THE FIRST WORDS of the Torah declare: "In the beginning God [Elohim] created the heavens [hashamayim] and the earth." It must be admitted that the word for God here is in the plural form, even as is the word for heavens, and that it is the same as used in the first commandment: "Thou shalt have no other gods [elohim] before me" (Exod. 20:3). Likewise in Deuteronomy 13:2 (v. 6 in Hebrew text): If some false prophet say: "Let us go after other gods." (The Hebrew word is *elohim*, plural.) *Elohim* is invariably a plural form. What, then, can be its meaning when applied to the true God?

The plurality of the name *Elohim* leads naturally to a consideration of the fact that other plural words are also used in referring to God. In Genesis 1:26 God said: "Let us make man in our image." And in Genesis 3:22 God said: "Behold, the man is become as one of us." Again in Genesis 11:7 God said: "Let us go down, and there confound their language." To whom, and of whom, is God speaking, with the use of these plural pronouns?

We have seen in Genesis 1:1 that *Elohim* (plural) created the heavens and the earth; and in the next verse we read: "And the Spirit of God [*Ruach Elohim*] moved upon the face of the waters." Was it as speaking for Himself and His Spirit that God (*Elohim*) said in verse 26: "Let us make man in our image"?

After grievous sin, David prayed to God as recorded in Psalm 51:11 (v. 13 in Hebrew text): "And take not thy holy spirit from me." Again in Psalm 139:7 the psalmist cried out to God: "Whither shall I go from thy spirit?" Does not the Tenach, therefore, teach that the Spirit of God is one with as well as distinct from God?

In Proverbs 30:4 the challenging question is presented to mankind: "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?" *Has God a Son?*

IN PSALM 2 we have a prophetic picture which should be read in its entirety. In it is described (vv. 2 and 3) the time when the nations will declare

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Miners' Castle, Pictured Rocks, Upper Peninsula, Michigan. Larsen Photo



themselves against God, and against His Anointed (Heb. *Mshichoi*), which Messiah, God says (v. 6), He will nevertheless establish as His King upon His holy hill of Zion.

In verse 7 that *Mshichoi* steps forward to declare the decree by which His coronation shall be accomplished, saying: "The Lord said unto me, Thou art my Son; this day have I begotten thee . . . I shall give thee the heathen [*goyyim*] for thine inheritance."

Furthermore, in verses 11 and 12 we are solemnly enjoined: "Serve the Lord with fear, and rejoice with trembling. Kiss the Son (Heb. *Nashqu Bar*), lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The Hebrew for "kiss the Son" is *Nashqu Bar*. Even if this be translated, as some would have it, "Do homage in purity," the homage is, of course, to the Lord of verse 11 and to the Son of verse 7. Does not the *Tenach* thus clearly indicate that there is a divine personality who is called the Son of God, who is worthy of homage, and, if we put our trust in Him, we are blessed?

In Psalm 110, the One who is in a future day to rule in Zion is addressed as a divine personality by Another who is also Deity. "The Lord said unto my Lord," writes David the psalmist, "sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

Here is One who is "the Lord" speaking to David's Lord and telling Him to

sit at His right hand until the time comes for Him to rule in the midst of some who are now His enemies. Surely the psalm is speaking of two divine personalities, one of whom is yet to be Israel's King! "And the Lord shall be king over all the earth" (Zech. 14:9). "At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart" (Jer. 3:17, R.V.).

DOES THE *TENACH* indicate how a divine, eternal personality can be a Son? Is not this a great problem, since being a son suggests the idea of generation and birth? Human logic and divine revelation correlate with infinite wisdom in declaring that Deity becomes a Son by way of incarnation, God taking upon Himself humanity.

Hear the words of the prophet Isaiah: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom to establish it, and to uphold it with justice and with righteousness from henceforth even forever" (Isa. 9:6, 7, R. V.).

"Hear ye now, O house of David . . . the Lord himself will give you a sign [no ordinary event, but something so unusual, remarkable, and miraculous as to con-

stitute a sign]: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:13, 14).

Immanuel means "God with us," Deity incarnate, dwelling with men!

Who are the three divine personalities of which verses 11-18 in Isaiah 48 (*Yeshaiiah Hanovi*) speak: "Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. [Only God is eternal.] Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens [*the Creator is speaking*] . . . and now the Lord God [*one divine personality*] hath sent me [*the speaker is eternal and the Creator, and therefore a second divine personality*], and his Spirit [*a third divine personality*]."

"Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way thou shouldest go. [*This divine personality, the Sent One, calls Himself the Redeemer, the Holy One of Israel; and He says that He and God's Spirit have been sent by the Lord God. Oh, heed His tender lament in the following verse!*] O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Not only has Israel failed to hearken to Him, but mankind generally has failed to heed that Redeemer; and until men turn to Him wholeheartedly, there will be no peace.

ISRAEL'S REJECTION of this Sent One is also foretold in Micah 5:1 (in the Hebrew text it is the last verse of the preceding chapter): Israel is besieged, and the reason is given: "They shall smite the judge of Israel with a rod upon the cheek." (The fulfillment is recorded in Matt. 27:30.) "Therefore will he give them up until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto [or with] the children of Israel" (Mic. 5:3).

Many a Jew will express the lament that if there be a God, He seems to have forgotten the Jews; but Israel's long night of suffering is not in God's sight purposeless. He permits her travail in order that Israel may be brought to acknowledge her rejection of her God and return to Him. In Micah 5:2 (v. 1 in Hebrew text) we read: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Thus we have corroboration of other predictions already considered concerning Messiah: *first*, that He was to appear in human form (else He could not be smitten on the cheek); *second*, that He was to be rejected (see also Isa. 53 and Ps. 22); *third*, that He was to be born in Bethlehem (and every year the world celebrates the birth which took place there more than nineteen hundred years ago, before the dispersion of the Jews);

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Portulaca, sometimes called moss roses.

Armstrong Roberts photo



Where Is the God of Abraham?

By HYMAN J. APPELMAN

The God of glory appeared unto our father Abraham.—Act 7:2

THE QUESTION, "Where is the God of Abraham?" clearly divides itself, scripturally and spiritually, into three thoughts. First, the God of Abraham is in the covenant. Second, the God of Abraham is in the curse. Third, the God of Abraham, to His eternal praise and glory, is in the cross.

The God of Abraham is in the covenant. The Bible is full of statements, of restatements, perhaps I ought to say, of the covenants that God has made to and with His people. The first one is in Genesis 3:15. Here is the first mention of the evangel, the gospel, the promise: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

In Deuteronomy 30:1-5, we read this reiteration of the ancient covenant: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."

In Jeremiah 31:27-30, 35-37, you have God saying to the Jews: "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more. The fathers have eaten a sour grape, and the

children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

These verses of Scripture are but a few of the hundreds that God gave in the Old Testament. They are repeated, at least by reference, in the New Testament. They make up God's covenant with my people.

THE COVENANT IS A PROMISE FROM GOD. It did not come from man. It did not come because of anything the Jews had done for God, or were going to do for Him. It did not come because God could not get along without Israel. It was entirely of God's love and grace, of His purpose and will that this covenant was made between God and Abraham, and through Abraham with his seed.

The promise is definitely sovereign. It is the promise of the King of kings and Lord of lords.

If we believe that God knows the future from the past, knows the eternities that are ahead of all of us just as easily as He knows the eternities that have gone on before us, then surely you must agree with me when I say that God knew exactly, detail for detail, everything that the Jews would do of evil and disobedience, everything that would defile and degrade them. Yet, because He is the sovereign God of the universe, of the Jews and the Gentiles, of the past, the present, the future, the sovereign God of eternity, this covenant will unquestionably be fulfilled in God's own good time, regardless of what Jew or Gentile can possibly do.

That covenant has been abundantly proved. God said to Abraham, "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). The generations that have come and gone since



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Abraham's time have superabundantly developed in their histories the fact that that people which touches the Jew in cursing, in condemnation, in castigation, will be punished, even in some cases, wiped off the face of the earth.

The Lord said in His Word that He would get other nations to befriend His ancient people, to fight for Israel. The Jew never has been either a large or a warlike people. Yet it has happened again and again that because of the Jews, as history clearly indicates, nations have fallen under the onslaught of the scourges God has used.

Spain put its dictum of disapproval on the Jew, and finally in 1492, under Ferdinand and Isabella, the Jews were driven out of that luckless land. In 1588, God used the British nation, the British fleet under Admiral Drake, to break the back of Spain. It has been going down ever since. Today it is a third-rate, perhaps a fourth-rate, nation.

In 1933, Hitler came into power in Germany. He began the destruction of the Jews, using them as a scapegoat for every argument, for every philosophic lie. He forgot the covenant relationship between God and the Jew. God used the Allies, used America, to break the back of Germany.

SECOND, THE GOD OF ABRAHAM is also in the curse. Back yonder, in the long ago, God divided the Levites into two groups. You will find that in the Book of Deuteronomy. One group He put on Mount Ebal. Another group on Mount Gerizim. The one group was to do the blessing, the other to do the cursing.

Paul, the apostle, takes this thought

and quotes it in his own way in Galatians 3:10: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." This was true before the time of the apostle.

In Daniel 9:3-7, we have this cry of the patriotic, passionate-hearted Jew: "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee."

O Daniel, Daniel, you could have said this same thing in 1947: "... that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice" (Dan. 9:13b, 14).

GOD IS THE GOD OF THE CURSE because He is a sovereign God. He is the sovereign God. Hear me, my friends, be warned. Jew and Gentile, if there is a government in your city, that government must punish sin or abdicate. If there is a government in your state, that government must punish sin or abdicate. If there is a government in the United States, that government must punish sin or abdicate. If God is the God of the universe; if He is the sovereign God of all the earth; if He is just and holy; if He rules the world in justice, He must punish sin or abdicate, one or the other.

Not only is this curse in question sovereign, but it is also righteous. God cannot make exceptions. He cannot say to the Jew, "Though you sin a thousand times, I shall treat you better than I would the Gentiles." He is no respecter of persons. There is no difference between the Jew and the Gentile. That is God's eternal word.

The ages have demonstrated that the God of Abraham is the God of the curse, the sovereign curse, the righteous curse, and He is also the God of the eternal curse. When Paul, the apostle, said, "The wages of sin is death" (Rom. 6:23); when Ezekiel, the prophet, said, "As I live, saith the Lord God... all souls are mine; as the soul of the father, so also the

soul of the son is mine: the soul that sinneth it shall die" (Ezek. 18:3, 4), they meant it for the ages.

LAST OF ALL, the God of Abraham is not only the God of the unchangeable covenant, not only the God of the sovereign, righteous, eternal curse, but, bless God, He is also the God of the cross. He is the God of the cross of Calvary, where His passion was demonstrated; where His plan, His plea, His program, His proffer to a lost world were forever written upon the horizons of all mankind.

God is the God of the cross of condemnation. The same cross that saved me from my sins will damn every lost soul in his sins if he persists in rejecting, in neglecting the Lord Jesus Christ. The same cross that will be my defense at the judgment bar of God, will be the mightiest witness against every unsaved soul in all the world, when we stand before God at the dread tribunal to give an accounting of the things done in the flesh.

God is also the God of the cross of compassion. Need I quote to you John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Need I call your attention to the cry of Paul in Romans 5:8: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Need I press upon your hearts the plea of Jesus: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

How tremendous that assertion is, especially in view of the fact that the blessed Son of God went out to die, not for His friends, but for His enemies. You remember how the apostle John puts it: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10). Surely these assertions out of God's Word abundantly prove that He is the God of compassion.

THE GOD OF ABRAHAM is the God of the cross of conviction. If the preacher who led me to Christ had talked to me about my sins, or about hell, or about heaven, he would never have won me. God gave him the grace to tell me about the blood-stained cross of Jesus Christ on Calvary. It broke my heart, and led me to accept Him as my personal Saviour.

Many have asked me, "What shall we do; how shall we approach the Jews?" Regardless of what you may have heard to the contrary, before you are through witnessing to the Jew, face him with the fact that Jesus, the Son of God, the promised Messiah, died for his sins on Calvary's cross.

You say, "Preacher, we have been told that if we talk to the Jew about the blood of Jesus, we shall drive him away."

All right! You can take your choice! You can take these tactical instructions of so-called Jewish soul-winning experts,

or you can take the word of the Lord Jesus Christ. The Son of God said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Do not talk so much about tact. Get into the attack! Use the cross, use the blood! It is not for us to win the Jew. It is for us to tell him about the blood-stained cross of Calvary. It is not for us to convict him, to convert him, to regenerate him. We cannot do it anyway. If we show him, faithfully, fearlessly, lovingly, tearfully, the cross of Jesus Christ, God will use the word of the testimony of the cross to convict of sin, to bring him to Christ.

God is also the God of the cross of conversion. When we who try to win the lost to Christ face sinners with the blood-stained symbol of Calvary's crucified love, and cannot win them, the rest is up to God. It is the cross that wins hearts to accept Jesus Christ as personal Saviour. It is the Holy Spirit using the blood and

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Dedication

By WILLIAM ATHERTON

Lord, can I dare sit idly by
And watch the millions Christless die;
Doing nothing to save the lost,
Afraid of what might be the cost;
Like Peter, warming at the fire—
Sheltering under the church's spire?
Dare I sit and waste the years,
Sharing Thy joys, but not Thy tears;
Unheeding Thy low, tender plea,
"Take up thy cross and follow Me";
While Thy footprints leave crimson stains
In city streets and country lanes,
As Thou dost carry Thy cross anew,
Seeking the lost as I should do?
O Lord, forgive. I weep in shame,
I love Thee truly; in Thy name,
I turn my back upon the past
To wholly follow Thee at last!

★ ★ ★

the word of the cross that converts men and women to a saving acceptance of the matchless Son of God.

AGAIN, LAST, IN THIS THOUGHT, the God of Abraham is the mighty God of the cross of compulsion. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the

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Mrs. Siewert is
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June, 1947

Every Word of God Is Pure

We can't deal with social sins by ignoring them. The Bible's frankness is intended as the remedy.

By Frances E. Siewert

EACH God-given story in the Bible was intended for a distinct purpose, even the ones which scoffers hold up as examples of indecency. They were given as remedies against social sins, and we need to make use of them today.

My blood has long boiled against the false accusations made against the Bible. Some twenty years ago an outstanding Hollywood producer offered one thousand dollars for the best suggestion for a motion picture based on some Bible story. A Kansas movie fan responded by suggesting one of the so-called indecent Bible narratives, adding, "Use it. It ought to be dirty enough to suit anybody in Hollywood." I knew the answer to such an accusation, but held my peace.

Now, as I see the awful havoc that immorality has wrought throughout the world, and after many years of careful study and Bible teaching, I cannot longer keep silence. Satan has at times defeated the purpose of certain Bible narratives by convincing some of us that they are too touchy to be dealt with. As a result, their immunizing effect has been lost in the war against social corruption which threatens every city block and village in America.

THERE ARE TWO BIBLE STORIES that every Christian mother should tell her daughter to keep her from losing her sense of values and going astray.

I have taught these lessons to scores of high school girls through the years, and I have yet to know of one mentally normal girl who later side-stepped from the path of virtue. Nor were these girls from church homes only. In a few cases they had already become so wayward that they were having to report to the juvenile court.

What are these stories? Space forbids their being given in full, but here they are briefly, as the parent or teacher may tell them to the most pure-minded girl or boy.

First, there was Jacob's young daughter Dinah. The family was moving from up north to down south, and when they got as far as Shechem they settled for a time near the town, probably because of the delicate health of Dinah's Aunt Rachel.

One day when her big brothers were

gone and the women of the family were busy, Dinah slipped away and went gadding about in Shechem without a chaperon. Before long she saw the heathen king's handsome son. Presently he saw her, and she was too thrilled for words when he began making love to her. Her silly little head was completely turned. When night came on and he asked her to come home with him and be his wife, she felt that there was nothing more to be desired.

Of course, Dinah knew it would not be marriage at all in the eyes of her people, but she didn't worry about that. She proposed to live her own life, now that she had a chance, and nobody was going to prevent her.

But when her brothers found out what had happened, they were worried, and two of them plotted a terrible revenge upon the whole town of Shechem. The

results were appalling. Dinah's handsome prince, his father and all the men and boys of the town were slain and all their property taken—and her brothers were the murderers and the thieves! Dinah was dragged home in such disgrace that she probably never wanted to go anywhere again.

Her father was so horrified and terrified at the danger in which the slaughter had placed him and his family, because of the probable uprising of the surrounding peoples, that he broke up camp that very night and traveled on as fast as they could go.

The ordeal must have been too much for Dinah's Aunt Rachel, for we are told that as they neared Bethlehem she gave birth to baby Benjamin—and died, bringing the greatest sorrow of his life to poor, disgraced, broken-hearted Jacob. All this

[Continued on page 732]

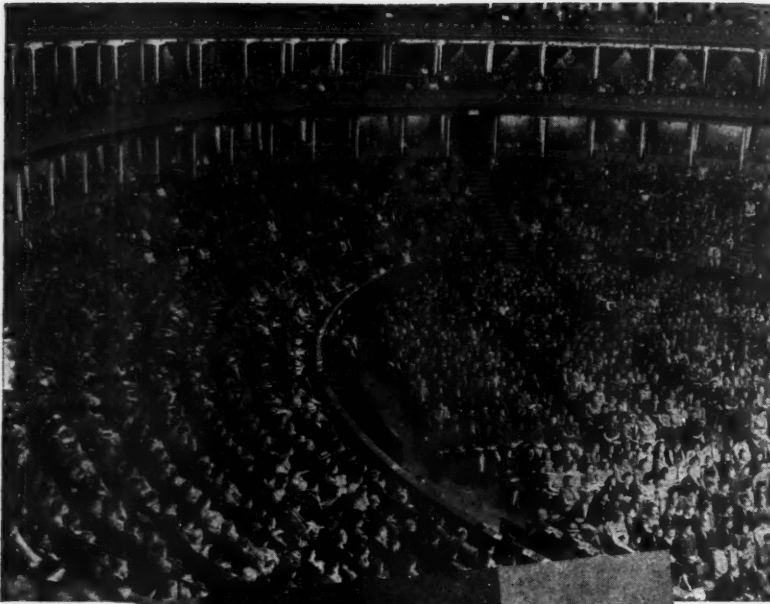
A mother can create for her daughter a positive sense of Christian values with proper use of the Biblical stories.



Mrs. Siewert is the widow of a Presbyterian minister, residing in Pasadena, Calif.

June, 1947

687



Brigade B

By Rev. Charles T. Cook, The C

America's Youth for Christ has encouraged England's leaders

THERE are welcome signs in England that Christians are being stirred up to pray and to work for a change of the desperate conditions among our youth. One of the encouraging developments, but only one among many that could be recounted, is the recent visit of American Youth for Christ leaders to assist us in making plans for great new things in the future.

I understand that newspapers in America are taking a gloomy view of Britain's future. We are thought to be in rapid political and economic decline. I am not concerned to discuss the many intriguing prognostications, except to say that as a nation we don't believe we are down and out now any more than we were after Dunkirk. True, we have spent our reserves in a long, ghastly war, and have accumulated an overseas debt almost three times as large as the reparation claims imposed on Germany in 1919. But, although we are strained and exhausted, we expect to recover.

What troubles those of us who are Christians much more than any question of material prosperity is our spiritual condition. The need for a mighty revival was never more apparent. All Christian leaders seem to agree on that. During the critical war years there were signs of deepening interest in God, but the end of hostilities finds church attendance for the most part at a distressingly low ebb.

There are bright exceptions here and there, where churches are crowded and a gospel witness is maintained, but for the most part our churches are deserted.

Most alarming is the absence of young people in so many places of worship. As a visiting preacher in church after church, I have observed the small proportion of young men and women in most congregations. These churches face the prospect of dying out within twenty-five years, unless the present tendency is reversed. You need not travel far to reach depressing conclusions.

WE WERE GREATLY ENCOURAGED, therefore, by the first nation-wide Youth

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Saturday night rally in Royal Albert Hall (top), where for two years Tom Rees has been reaching the youth of London. Rev. Charles T. Cook greets Dr. Torrey M. Johnson (center) at start of Birmingham Youth for Christ conference in March. Continental delegates (bottom) represented Germany, France, Belgium, Holland, and Denmark.

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Britain

by *The Christian*, London

for Christ conference that was convened in Birmingham March 26. The idea for the conference first originated a few months earlier at a small private conference of Christian leaders. Under the leadership of Billy Graham, American Youth for Christ evangelist, who was under a great burden for the nation as a result of his intensive revival efforts through the bitterest English winter in one hundred years, a deep spirit of prayer was laid on other leaders and plans were laid for the Birmingham conference.

Invitations were sent to leading businessmen, as well as preachers and evangelists from all denominations. More than two hundred men came together to see and hear. Delegates from the Continent attended, and leaders from the United States included Dr. Torrey M. Johnson, president of Youth for Christ International; Dr. V. Raymond Edman, president of Wheaton College; Harold E. Stockburger, vice-president of Moody Bible Institute; Rev. David E. Morken, of Los Angeles; Dr. Joseph Jones, of Boston; and William C. Bond, of Washington, former president of the Christian Business Men's Committees.

The problem of how to win our young people for Christ was probed diligently by various English leaders. Prebendary Colin C. Kerr, of St. Paul's Church, West London, analyzed the religious attitudes of the various age groups of our population. Those over fifty-five, he observed, could remember the last years of Queen Victoria's reign when most people had some biblical background, and church-going was still fashionable.

Younger adults, on the other hand, represent a generation in transition. Inheriting some awareness of God and His truth, they nevertheless have no strong link with the churches of their fathers. More tragic still is the case of their children. Most of them are entirely ignorant of God and His Word. They seem bewildered when confronted with the claims of Christ, and often their ethical standards are deplorably low.

Frederick Wood, director of National Young Life Campaign, an organization that for forty years has done much to reach young people in business, estimated that fully 80 or 90 per cent of our 15,000,000 young men and women were out of touch completely with the church. He observed that on one Sunday evening in a large town it was discovered that more young people attended the town's eighteen theaters than all its 182 churches.

THAT WAS THE DARK SIDE OF the picture, but, thank God, there was a brighter side, and the convention speakers were careful to point it out. Our people are thinking. There is a hunger for peace and satisfaction, though all too often people turn to humanism

and communism as a substitute for Christ's salvation.

Much was said of the attempts that are being made to reach this generation for Christ. A speaker from the university town of Oxford told of two thousand undergraduates who flocked to evangelistic meetings conducted by an evangelical missionary bishop. At the same time the rationalists at Oxford were complaining that only a dozen students attended their meetings.

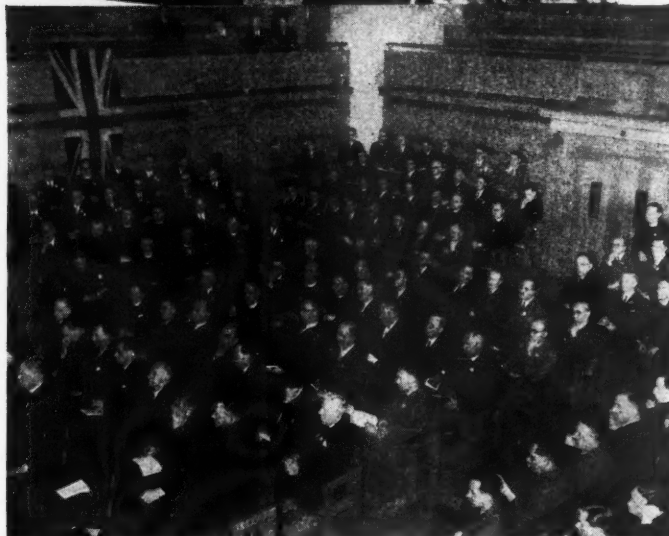
Reports of the great success which attended the campaigns of Billy Graham, with Cliff Barrows, in England, Scotland, Ireland, and Wales, greatly heartened the delegates. It was felt that previous missions from America, the visits of Moody and Sankey, Torrey and Alexander, were not too remote from our own day. The reports told of large halls filled to capacity, of hundreds unable to get in, of streams of inquiries, of untold uplift to

Christians. The leaders from the United States have certainly reinforced our new offensive against the powers of darkness.

Billy Graham and Torrey Johnson explained frankly the aims and methods of Youth for Christ. Their unaffected simplicity and contagious enthusiasm for Christ won the confidence of all delegates. The unity of the Spirit was evident in the final decision to form a liaison committee for the supervision of Youth for Christ leaders throughout the Isles.

Rev. T. L. Livermore, of St. John's Church, London, was unanimously chosen chairman, and his committee consists of Eric Hutchings, attorney of Manchester; Rev. David Laurie, superintendent of Carrubber's Close Mission, Edinburgh; David Shepherd, evangelist of Gorseinon, South Wales; Stephen Olford, evangelist of Newport, South Wales; Rev. Reginald F. White, Evangelical Free Church, Bir-

[Continued on page 723]



Lord Mayor of Birmingham is introduced by convention chairman Billy Graham (top), before welcoming more than 200 delegates to the first English Youth for Christ Conference. Delegates represented many church groups (bottom), but reached unusual unanimity in choosing nation-wide liaison committee for Youth for Christ. Photos courtesy of Youth for Christ International.

Your soul will magnify
the Lord Jesus Christ
as you read this article!



"FAIRER THAN MEN"

BY EDWIN RAYMOND ANDERSON

PSALM 45, so rich and fragrant to the devout believer, presents a lovely prophetic picture of the Lord Jesus Christ. "Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever" (v. 2).

Words such as these must delight our Lord, for they speak of our heart's joy and our desire to know and see "no man save Jesus only." Here the heart is truly His, nothing less or apart, all other things having come to fill the required secondary place. He fills the view; He occupies the vision. He verily becomes the fairest of all, the Alpha and the Omega, the Lily of the Valley. The heart that apprehends Him as such is dwelling deep in the place of true joy and blessing. It feeds upon Him and could consider naught else.

In the contemplation of such a thought, there is the earnest desire that every child of His might enter into the sphere of this holy thought, to become completely taken up with the grace and the beauty of His blessed person. How needful this is, especially in our day with the tides of coldness, of lethargy, of indifference, so manifest on every hand.

For the psalmist, faith pressed forward and laid its full burden upon Him who was to come, the great Deliverer, the blessed Redeemer. Faith, for the psalmist, found its whole weight and answer in the person of this precious One, and there it rested with satisfaction and sufficiency. We may differ with the psalmist in regard to dispensation, yet the need and lesson of faith have not changed. True faith must rest upon the person of our blessed Lord. Nothing apart from Him can ever suffice.

Oh, to learn the lesson well, so that

we might suffer less of inner weariness! Christ is the object, the true object of the believer's faith, and as such needs to fill the whole of the spiritual horizon. This is His desire for us; and the desires of the Lord should in all truth become the corresponding desire of His blood-bought children.

OURS IS A RESTLESS AGE which has crowned the demons of speed, of hurry, of "push-and-go" with such frail mortal honor that such thoughts and inclinations as to seasons of meditation seem to be pushed into the limbo of unworthiness. Yet that is the course of this world. But the children of God are not of this world's way and thus need to testify to their separation by spending time with the Lord in the secret chamber of prayer. The world's word is "go," but for the Christian there must be a "stop." "Be still, and know that I am God" (Ps. 46:10).

The heart needs to be stilled, so that it may feed more upon Him, to become more and more filled with His grace and beauty. In this place of holy silence we fix our minds on the blessed Lord Jesus. We feed upon Him. We grow and become established in Him. We find all to be truly centered in Him, so that there is holy joy for the accomplishment of His good and perfect will. And this is the life that counts for the glory of His name. Alas, then, that so few Christians have entered into the thorough apprehension of this; how few there are to really declare:

"How sweet the name of Jesus sounds
In a believer's ear!"

But the lack is not with Him, for there is naught of restricted communion for the children of the King. There is no class or favor. Oh, to know Him as the fairest of all, to really and truly possess all that is of Christ!

"Thou art fairer than the children of men," so sang the psalmist, and the more we come to know what is in man, the more we will come to appreciate the truth of this word. There are spots and blemishes and traces of weakness. No mortal is free from them. But to turn from man, from even the best of men, and to "turn the full-orbed eye upon Jesus," what joy, what blessing, what contrast! For here we meet with the perfect Man, the holy God-Man, in whom none can ever find spot or blemish.

Examine Him from every angle, test Him on every possible proposition, and the answer is the same. "The coin rings true." And whether the heart of man will it or not, it must declare in terms of truth and finality: "I find no fault in this man" (Luke 23:4). Here is perfection, unspotted and unlimited. He did always those things which were right and true. He served to the full the perfect will of the Father; and for this the verdict was never lacking: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

IN HIM there was no wrong; nothing was undone; nothing was over-said; nothing was hasty; never was this blessed One "too little and too late" for the needs of suffering men. His perfection forbade explanation and did away with all supposed apology. There was blessed balance. There was love, there was mercy, there was also justice, and there was warning. Indeed, He could stand in the very camp of the enemy and quietly, firmly, search out their hearts: "Which of you convinceth me of sin?" (John 8:46). He could say: "The prince of this world cometh, and hath nothing in me" (John 14:30).

Is He not worthy of all our lives? Can there be room for unsundered living, or half-hearted obedience? Such a view must crowd out all else.

Come then, our blessed Saviour, and draw us to Thyself, that faith may feed to the full upon Thy fairness, Thy beauty, Thy grace, Thy glory. May this heart glimpse of the psalmist become ours in this hectic day, so that our hearts may find their all alone in Thee.

"Then were the disciples glad, when they saw the Lord" (John 20:20).



Golden Nuggets for Bible Students

By KENNETH S. WUEST

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PROFANE FISHERMAN

It gives one pause to hear about "Peter, the profane fisherman," and to read of his use of profanity. The Greek word translated "to curse" (Mark 14:71) is *anathematizō* (*anathematizō*), which means "to declare anathema or cursed, to declare oneself liable to the severest divine penalties." Thus Peter was calling down upon himself the severest divine penalties if his words were not true, which is quite another thing from using profanity.

Paul used the same word in its noun form in Galatians 1:9. The word "swear" is the translation of *omnuō* (*omnuō*), which means "to take an oath." It is used in Hebrews 6:13 of God taking an oath. Thus Peter, in denying every connection with Jesus, attempted to convince his accusers of the truthfulness of his words by taking an oath upon that statement.

VAIN

This is another of those words in the Authorized Version often misunderstood. The word today refers to pride or ostentation. Thus, "vanity of vanities, all is vanity" (Eccles. 1:2), that is, "Pride and ostentation, all is pride and ostentation." In Romans 1:21, Paul speaks of the human race becoming "vain in their imaginations." The usual interpretation is that the race became proud in its imaginations. The Greek word is *mataios* (*mataios*). Thayer defines the word thus: "devoid of force, truth, success, result; useless, to no purpose." Moulton and Milligan, in their *Vocabulary of the Greek Testament*, quote a clause from the papyri which perfectly illustrates the use of the word: "wherein he vainly relates that he was ignorant."

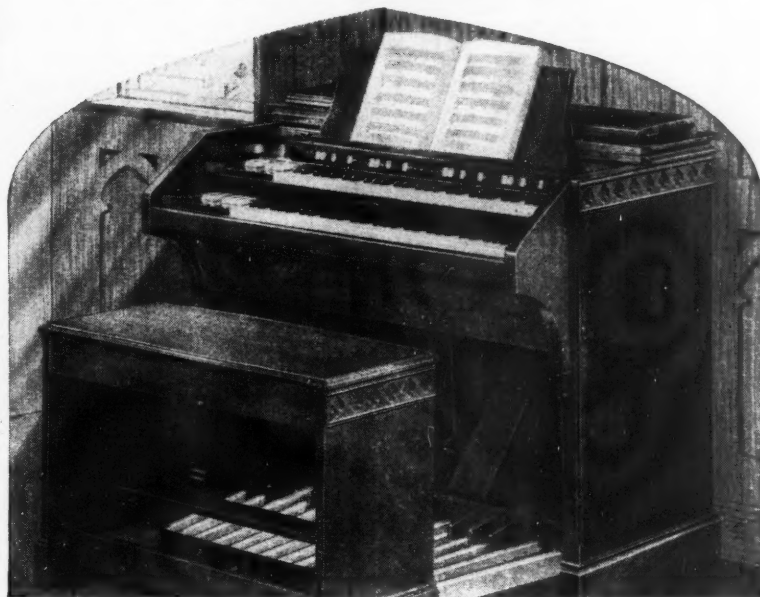
The word therefore suggests either the absence of purpose or the failure to attain any true purpose. The one English word that would best give its content of meaning is "futile." Thus, "Futility of utilities, all is futility," that is, Solomon finds that mere things in themselves are futile when it comes to satisfying the deepest needs of the human soul.

Paul calls the Greek gods vanities (Acts 17:23). They are futilities, things which are not able to attain to the end for which Deity exists, to save and satisfy the sinner. The members of the human race became such that their reasonings were futile, incapable of accomplishing the end for which a rational mind was created (Rom. 1:21). The created universe was made subject to futility by the curse put upon it because of man's sin. That is, the curse rendered the universe incapable of fulfilling in the largest measure, that for which God created it, namely, to glorify Him.

The "vain conversation" of I Peter 1:18 is a futile manner of life, which is not able to attain to God's standard.

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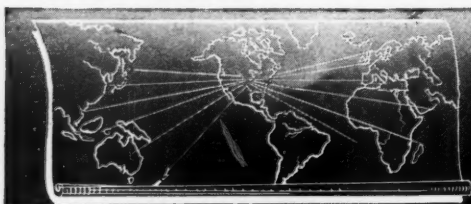
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DO YOU WANT A CHANCE TO LIVE DANGEROUSLY?

THE chance is waiting for you right now to come and take it. The whole world lies invitingly open as never before to the invasion of non-professional Christian missionaries. Now's your chance!

Maybe you have had the idea that missionary work is something that can be done only by professional people, such as pastors, doctors, or teachers, who are specially employed by mission boards for the job. Of course if that were so, you would be out, because you would never make a preacher or a doctor or a professor. Maybe you're just a farmer, or a mechanic, or a businessman, or a salesman. And though you could never be much of a preacher, you really do know

your business in other lines—for instance, job printing, or advertising, or the ice cream business, or building, or mechanics. Maybe you have often wondered what such people could do to help get the gospel into all the world, besides giving their money to missions.

Well, just consider that there are hundreds of other lands where you could live and carry on your business or your job and thus support yourself while you use every opportunity that comes along to represent the King's business. Or consider again that Ford Motors, General Electric, Standard Oil and ever so many other big concerns send thousands of agents, representatives, and technicians into every corner of the globe. Why couldn't you be one of them—you who

could bring the gospel with you when you go? In such positions you could reach people for Christ who could be reached in no other way. There are some lands which will not admit missionaries but they will admit men like you who have goods to sell to them. In these places you could go and help break the ice for the regular missionary.

A Scotch family went to open up a business in Mexico, a number of years ago. They made this their home. Their children were born there and became citizens of the country. Through the efforts of this family a congregation of more than 4,000 believers was established—one of the largest evangelical churches in Latin America.

This can happen again and again in many places. But there's a price to pay. It will mean that you will have to do again what our pioneer fathers did—leave your home and strike your roots in foreign soil, exchange soft comforts and pleasant, familiar surroundings for unknown trials and hardships. You will have to disown many of your pet personal rights and seek the best interests of others instead. Such a venture will demand earnest consecration and devotion and a willingness to be counted as nothing for Christ's sake. You may have to endure unutterable loneliness and isolation and suffer misunderstanding and cruel criticism. You will almost surely be tortured by a thousand temptations to soft pedal your testimony, to compromise with the spirit of the world, to admit discouragement and sloth into your soul, and even to quit altogether.

Does such a job seem too difficult? Surely the pioneering, daring, crusading spirit of our fathers is not dead among us. We have seen it blaze forth during these tragic war years in the spirit of young men who unselfishly threw their lives into the struggle. Now let us throw our lives into God's war against the devil and his kingdom of darkness.

If you are seriously, desperately in earnest about giving all men a chance to be saved from hell by believing in Jesus, then here's your chance! Dangerous? Sure, but that's what you want, isn't it? And to those who dare to follow Him and obey His call to evangelize the world, Christ gives a special promise: "And, lo, I am with you always, even unto the end of the world." —World Vision

LAY EVANGELISTS

To augment the efforts of the present seventy ordained ministers and 100 other workers in Mexico, Southeastern Bible Institute at Xocenpich has eighteen young men in training to go as lay evangelists to their own people, the Mayan Indians.

Across in Oaxaca City a new Bible



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"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

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Our quarterly bulletin,

ISRAEL MY GLORY,

sent on request

school has been opened, with seven young men and two women who are training for work among the Mixteco Indians. Not only are these students equipped to preach the gospel, teach the three R's and distribute Christian literature; they also give simple medical help and carry to their people new ideas for better farming, better living.

—Foreign Affairs Bulletin

MEXICO'S PROTESTANT PRESIDENT

The newly elected president of Mexico, Miguel Aleman, who took his oath of office December 1, 1946, was raised in the Protestant faith, his mother being a member of the Methodist Church. A pastor writes: "It is wonderful to think that in days like these, when Protestantism as a whole is being persecuted in Mexico, we are to have a man to lead the nation who in his youth was brought up in the evangelical faith by his mother, a wonderful Christian woman."

The Protestants do not wish to ask favors of the new president and take advantage of his persuasion, but will constantly plead for the same constitutional rights and liberties enjoyed by other groups in Mexico.

—Western Hemisphere Evangelical Union

THE GATE OF HEAVEN

One morning, shortly after our arrival in Shanghai, our bedroom door burst open and Danny entered, excitedly pulling a five-year-old boy in after him. "Mummy," he cried, "this is Peter Meller! He's a nice boy and he's going to play with me!" Behold Danny gazing up adoringly and the handsome new arrival squirming with a boy's embarrassment. But just for a moment, for Peter adjusted easily to circumstances and in a trice was glancing around the room for its play possibilities. He "had an idea" immediately and the next thing I knew they were having a wonderful time.

I had heard of Mrs. Frank Meller, who, though she had three boys to look after, had allowed "Daddy" to come to China a year ahead of the family for the gospel's sake. All three children were lovable. Paul, the seven-year-old, was a good Christian and the dreamer type. Peter, like his namesake, was impulsive and had an overflowing energy that led to calamities sometimes (such as the morning Danny burst in with sparkling eyes and announced, "Peter Meller broke a window!"), but his heart was so warmly affectionate that we all loved him. And baby Philip was very sweet; at the table he would play peek-a-boo around the large milk pitcher with the lady opposite him.

The day came when they were to fly to inland China to meet Daddy. The morning after their departure a subdued whisper went around the C.I.M. breakfast table: "The Chengtu plane did not arrive last night; the Mellers were on it!" Oh, the inner questions of the human heart! "Surely God would not let that happen—just on the eve of meeting after a year's separation for His sake!" Then the telephone rang and we knew the stern truth. The plane had crashed out

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...was Jesus' command, "And they went forth and preached everywhere, the Lord working with them."



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June, 1947

of Hankow and the Meller four all were among those killed.

My thoughts continually turned to those bright boys with their sparkling eyes and happy hopes, and I must confess I felt rebellious. Surely "an enemy hath done this" kept ringing through my mind. How much power has Satan to cut short the life of a child of God? I had never been fully persuaded of the answer to that question. Mrs. Meller had taken Paul and Peter with her (so anxious that Daddy see them again) against the advice of the mission. Could it be that such a slight mistake had left bare a point in her spiritual armor and Satan had been able to deal this awful stroke in consequence? God gave me the answer to all these thoughts just last night, and through the most unimaginable channel—through the bereaved "Daddy" himself. This week he arrived in Shanghai, and last night he gave us all his thoughts on the matter.

He stood up quietly triumphant and said, "The good and perfect and ACCEPTABLE will of God." Then he went on to tell how he had been asked to take some special evangelistic meetings among the university students at Chengtu the week his family was due to arrive. At first he thought he could not so tie himself up; but it was Chinese New Year's week, the one time of the whole year in China when people are most free to listen. Such an opportunity for Christ should not be passed by. So he accepted the invitation, only stipulating that the evening his family arrived he might be set free to be with them.

Much blessing was poured out upon his ministry from the beginning, and especially the evening of the day the plane crashed. When he received the telegram that his whole family was with the Lord, his first reaction was Job 1:21, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." Although the opening chapters of Job state clearly that that catastrophe was planned by Satan, it also says that Satan could not carry it through until God gave permission. So Job did not say, "The Lord gave, the devil hath taken away."

Mr. Meller added, "If a baptism of suffering is what I need to draw me near enough to the Chinese that I may minister Christ to them, then I would not have it otherwise. I would not have my family back if I could, for with them it is all happiness now." Then he went on to tell how he was strengthened to continue the meetings, and how it brought the Chinese flocking around him, just as he felt it might, and he told us how God had blessed. He also believes that the blessing will not stop at China, and that God will yet prove that Mrs. Meller and the boys are serving Him more by their death than they would have by their lives.

He told of a pair of Paul's overalls which were put in his hands, and in the pocket was a walnut shell. He was told that Paul had treasured that walnut shell very much and had played with it often. But in a moment of time that earthly treasure had become of no importance to him. Then Mr. Meller pled with us all not to let our hearts get



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wrapped up in earthly things. These days of China's financial chaos, everywhere are fighting and grabbing for possessions. The minister of God needs now, above all times, to be freed from that spirit of greed. We do not know how soon our interest in these earthly things will cease forever.

Then in conclusion our brother spoke of the spot where the plane crashed. The Chinese name for that county is Tien Min. Translated it means "the Gate of Heaven." God with His infinite power allowed the plane to crash, but in His infinite solicitude He did not let it fall until it reached that place called "the Gate of Heaven." To crash, for Mrs. Mel-ler and the boys, was but to enter that gate in reality.

"Thou couldst have no power at all against me," said the Lord Jesus calmly to Pilate, who was debating whether to release or to crucify Him, "except it were given thee from above." But even when that power is granted, God will see us safely to our Gate of Heaven before He allows the crash to come and push us through.—Isobel S. Kuhn

GI MISSIONS UNITE

When the GI Gospel Hour was started in Manila, in the early days of the re-occupation of the Philippines, no one could foresee to just what extent the work would develop. But the Christian GI's were not satisfied with just holding services for themselves and the other boys of the armed forces. Living among the people and talking with them, they became impressed with the great spiritual needs of the land, and a missionary purpose began to take root in their hearts. This purpose resulted in the formation of the organization known as the Far Eastern Bible Institute and Seminary, with plans for the establishing of a Bible training center for the Philippines in Manila.

But from Manila many of the boys with their chaplains moved on to Japan for the occupation of that country. In Yokohama, Tokyo and other places the GI Gospel Hour again made its appearance. Here the burden of the spiritual needs of the defeated nation seemed even more pressing. Christian GI's decided it was their responsibility to do something about it. With their active support, the Japan Biblical Seminary opened its doors a little more than a year ago as a conservative seminary with an evangelistic outreach. Other activities followed, including a GI-sponsored orphanage.

Since they had a common background and similar aims and constituency, it was only natural that the question should arise as to a union of the GI Gospel Crusade of Japan, and the Far Eastern Bible Institute and Seminary, of the Philippines. In February of this year, in Chicago, final plans for the merger were approved, and this GI foreign mission will now be known as the Far Eastern Gospel Crusade.

If God has called you to be a missionary, I'd hate to see you shrivel down to be a king!—C. H. Spurgeon.

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SUMMER BIBLE CONFERENCES (Pages 697, 698, 699, 700)

DATES

Bethanna Bible and Missionary Conference (Southampton, Pa.): June 28-Sept. 1.
 Beulah Beach Conference (Beulah Beach, Ohio): Youth, June 30-July 6; Children's Camp, July 7-13; Missionary and Bible Convention, July 26-Aug. 10.
 Blue Water Conference (Chatham, Ont.): June 24-Sept. 14.
 Camp Awana (Fredonia, Wis.): Boys' Camps, June 28-July 26. Girls' Camps, July 26-Aug. 23.
 Camp Pinnacle (Voorheesville, N.Y.): June 16-Aug. 25.
 Cedar Lake (Ind.): Christian Reformed Conference, June 28-July 6; Youth Conference Reformed Church in America, July 7-12; Lake County Youth for Christ, July 12-20; Moody Bible Institute Conferences, July 13-20; Girls' Camps (7-17 years), July 20-27; Christian Business Men's Committee, July 27-Aug. 3; Fundamental Young People's Fellowship, Aug. 3-10; Junior Boys' Camp (8-13 years), Aug. 10-17; Senior Boys' Camps (13-17 years), Aug. 17-24; Independent Fundamental Churches of America, Aug. 24-Sept. 1.
 Central New York Bible Conference (Homer, N.Y.): July 28-Aug. 24.
 Christian Business Men's Committee (Cedar Lake, Ind.): July 27-Aug. 3.
 Christian and Missionary Alliance Conferences: Arlington, Tex., June 20-29; Delta Lake, Rome, N.Y., June 26-July 6; Lake Louise, Ga., June 26-July 6; Winona Lake, Ind., June 29-July 6; Pacific Palisades, Calif., June 29-July 6; Alliance Redwoods, Calif., July 11-20; Medicine Lake, Minn., July 13-20; Asheville, N.C., July 13-20; Mahaffey, Pa., July 18-27; Canby, Ore., July 24-Aug. 3; Beulah Beach, Ohio, July 25-Aug. 3; Old Orchard, Me., Aug. 1-10; Summit Grove, Pa., Aug. 8-17; Arnolds Park, Iowa, Aug. 8-17; Deep River, N.C., Aug. 22-Sept. 1; Camp Hebron, Mass., Aug. 22-Sept. 1; Lake Swan, Fla., Aug. 25-Sept. 1.
 Clydehurst Bible Conference (Big Timber, Mont.): June 30-Sept. 1.
 Cooperstown (N.D.) Bible Conference: June 25-July 6.
 Erieside Bible Conference (Willowick, near Cleveland, Ohio): July 18-27.
 Gitche Gumee Bible Camp (Eagle River, Mich.): Regular Conference, July 20-Aug. 17; Hay Fever Conference, Aug. 23-Sept. 1.
 Great Smoky Mountains Bible Conferences (Bryson City, N.C.): the year 'round.
 Indian Park Bible Conference (Williamsport, Pa.): General Conference, June 22-27; Missionary Conference, June 28-29; Youth Conference, June 30-July 13; General Conference, July 14-20; Victorious Life Conference, July 21-27; General Conference, July 28-Aug. 3; Youth Conference, Aug. 4-8; Pastors and Christian Workers' Conference, Aug. 11-17; Prayer Conference, Aug. 18-24; Labor Day Special, Aug. 25-Sept. 1.
 Keewahdin Bible Conference (Port Huron, Mich.): July 12-Sept. 1.
 Maranatha Bible Conference (Muskegon, Mich.): Bible Conferences, June 22-Sept. 1; Sunday School Teacher Training Course, July 7-13; School of Music and Art, July 14-Aug. 10; School of Journalism, Aug. 11-17.
 Massanetta Springs Summer Bible Conference (Harrisonburg, Va.): Virginia Music Camp, June 16-22; Presbyterian Young People's Conference, June 23-29; Pioneer Camp for Intermediate Boys and Girls, June 30-July 6; Baptist Training Union Convention, July 7-20; Auxiliary Training School, July 21-27; Baptist Assembly, July 28-Aug. 3; Lutheran Assembly, Aug. 4-10; Bible Conference and School for Pastors, Aug. 11-24; Christian Endeavor Convention of Virginia, Aug. 25-29; Presbyterian Men's Conference, Aug. 29-31.
 Montrose Bible Conference (Montrose, Pa.): June 30-Sept. 1.
 Moody Bible Institute Conferences: Cedar Lake, Ind., July 13-20; Moody Day, Winona Lake, Ind., Aug. 2; Denver, Colo., (Central Presbyterian Church), Aug. 8-24; Upper

[Continued on page 700]

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- 6 It has erected barriers that effectively prevent
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- 7 It is easier to get out of it than it is to get into
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chains of centralized control.
- 8 It assumes a scriptural position in this sectarian age.
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is on the right side. It is in there, "contending for
the faith once for all delivered to the saints." (Jude 3.)
- 10 "Separated unto the gospel" it is ready to extend
fellowship to all them that have obtained like pre-
cious faith with us through the righteousness of God
and our Saviour Jesus Christ." (II Peter 1:1.)

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Michigan Bible Conference, Iron Mountain,
Mich., Sept. 14-21; Gary, Ind. (Central Bap-
tist Church), Sept. 24-28.

Odosagih Bible Conference (Machias,
N.Y.): Bible Club, June 21-27; Gideon
(West New York), June 28, 29; Tri-County
Bible Conference, June 30-July 6; Bible
Club, July 7-12; Girls' Camp, July 12-19;
Boys' Camp, July 19-26; General Bible Con-
ference, July 27-Aug. 10; American Sunday
School Union, Aug. 11-15; Youth Confer-
ence, Aug. 16-22; Deeper Life Conference,
Aug. 24-31.

Ontario Bible Conference (Lakeview,
Oswego, N.Y.): July 27-Aug. 10.

Philadelphia School of the Bible Con-
ference: Harvey Cedars Conference Grounds,
(Harvey Cedars, N.J.): June 6-8; York Gos-
pel Center, (York, Pa.) July 26-Aug. 3.

Pinebrook Bible Conferences (Strouds-
burg, Pa.): Young People's Conference,
June 21-Sept. 1; Shadowbrook Camp for
Boys (6-14 years), June 23-Aug. 24; Moun-
tainbrook Camp for Girls (6-14 years), June
23-Aug. 24.

Red Feather Lakes Bible Conference
(Colorado): July 12-20.

Rumney Summer Conferences (Rumney
Depot, N.H.): Youth Conference, June 28-
July 25; Pastors' Conference, July 28-Aug.
1; General Conference, Aug. 2-29; Labor
Day Week-End, Aug. 30-Sept. 1.

Sacandaga Bible Conference (Shady Bay
Park, Broadalbin, N.Y.): June 29-Aug. 31.

Stony Brook Conference (L.I., N.Y.):
Christian Business Men's Committee Re-
gional Conference, June 20-22; Nineteenth
Annual Lutheran Young People's Confer-
ence, July 3-12; Twenty-third Annual In-
terdenominational Young People's Confer-
ence, July 12-19; Thirty-eighth Annual
General Bible Conference, July 19-26;
Tenth Annual Believers' Bible Conference,
July 26-Aug. 10.

Sunday School Workers' Conference
(Forest Home, Calif.): June 22-28.

Southern Radio, Music and Bible Confer-
ence (Toccoa, Ga.): July 19-26.

Upper Peninsula Bible Camp (Forsyth,
Mich.): Boys (13-15 years), June 21-July
5; Girls (13-15 years), July 6-18; Junior
Boys and Girls (9-12 years), July 19-25;
Youth Conference, Aug. 2-11; General Con-
ference, Aug. 13-22.

Winona Lake Bible Conference (Winona
Lake, Ind.): July 20-Sept. 1.

Word of Life Camp (Schroon Lake,
N.Y.): June 21-Sept. 13.

Youth Haven (Muskegon, Mich.): June
30-Sept. 1.

Youth for Christ Conference (Medicine
Lake, Minn.) July 28-Aug. 3.

THE CLOCK OF SPIRITUAL EVENTS

The clock of current events beats hours
instead of seconds, it seems—time is so
freighted with events, so many things
come to pass in a day.

What about the clock of spiritual
events? What is being accomplished for
the Lord in these hectic days? Peradventure
it is the very opposite. The clock of
spiritual events permits the seconds to
become hours. In other words, so lit-
tle is accomplished that the hours mean
merely seconds. Think it through. God
forbid that the clock of spiritual events
should be behind time!

If we fail to wind a clock, it is apt
to become slow, and it stops. Let us
rewind the clock of spiritual events this
new year.—David F. Nygren.

The consecrated one-talent man or
woman has promise of a larger influence
for good than any intellectual genius who
has not met the Master.—Samuel M.
Zwemer.

In Next Month's Issue

Are We Forgetting Our Government? by C. Gregg Singer.

Is our government in danger of becoming anti-Christian? Dr. Singer
says: Yes, if the Christian church doesn't regain its place of authority.

Persistent Patriot, by Frances C. Sivers.

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ADDRESS

MOODY MONTHLY

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Where Is the God of Abraham?

[Continued from page 686]

throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin" (Heb. 12:1-4).

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14, 15).

He is definitely the God of the cross of compulsion. We kneel at the cross. We fall in love with the Christ of the cross. We are washed in the blood of the cross. We recognize, by the agony of the cross, that we are not our own, that we are bought with a price. That vision of Christ, written in white-hot acid across our souls, compels us, impels us, to go out to do His will.

What is His will? I have searched the Bible carefully. There is just one all-inclusive command, a command that is the basis for all others that Jesus gives to us. Here it is: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:18-20).

You say to me, "Preacher, that is a hard task. They will not listen to us, neither these Jews nor these Gentiles, but especially not these Jews. They curse us. They defy us. They criticize us. They won't listen to us. We get tired of going after them."

These Jews we are trying to reach for the Lord Jesus Christ, these Gentiles for whose souls we are striving, are God's problems. There is nothing good about them. There is nothing good in us. There never was, until Jesus found us. Were we not filthy and corrupt? Yet someone loved us enough, for Christ's sake, to win us for Jesus.

The same thing holds true with us so far as a lost world is concerned. These hard-hearted Jews, these stubborn-souled Gentiles, are precious souls whose sins the Lord Jesus Christ bore in His own body on the cross. Let us determine in our innermost beings, that regardless of any pain, any anguish, any tears, any price we may have to pay, we are going to witness to them, to win them, because Jesus loves them and bled out His life for them on the bitter tree.

God give us all the grace to do it, for Jesus Christ's sake. Amen.

There are a great many church members who are just hobbling about on crutches. They can just make out that they are saved, and imagine that is all that constitutes a Christian in this nineteenth century.—D. L. Moody.

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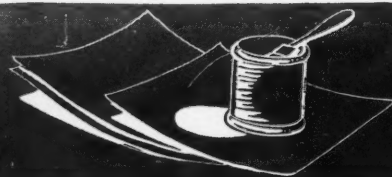
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HERE'S OUR CHANCE

BECAUSE of the devastation of campuses, libraries, and laboratories in vast areas of Europe and Asia, America has become the intellectual Mecca of the world. A veritable tidal wave of intellectual migration is sweeping our shores. Not only do our campuses and classrooms attract scholars from all lands, but our technical and scientific achievements draw countless seekers for skills in national development of their home lands to our factories and technical institutions.

Well over 12,000 students, representing nearly a hundred national and ethnic groups, are today scattered over every state of the Union. Many thoughtful estimates place the number expected in the next few years as high as 50,000.

Clearly the best our country has to offer in education and technology is available to these potential leaders. Of fundamental concern is the use to which the newly acquired knowledge and skills will be put. All the evil influences of Western so-called civilization play upon these receptive young people during their sojourn in our land. What are the Christian folks in the community doing to share with them the finest of our spiritual heritage?

It has been clearly demonstrated that the determining influence in the lives of students from overseas does not derive from the laboratory or the classroom, but from personal relationships. The record shows the experience of not a few students who received the best this country had to offer of education, but who were so disillusioned by our failure to live out the Christian principles we profess, and so embittered by the treatment they received here, that they returned to their homelands to throw the weight of their power and prestige against the ideals for which we as a Christian democracy stand.

Surely, we who send missionaries to the uttermost parts of the world should be aware of the sinful folly of neglect of those who, returning from our shores, have it in their power to strengthen or to destroy all that we have thus far done in God's name.—*Watchman-Examiner*

EUROPEAN REMNANT

The recent war in Europe has accentuated a fact which was too little realized before the war: namely, the relatively small number of people in

practically all European countries who showed any interest whatsoever in active Christianity, or were even enrolled in the churches.

In France today there are 500,000 Protestants, mainly Reformed and Lutheran, and 5,500,500 Catholics. These 6,000,000 Christians live in a total population of 37,000,000, leaving 31,000,000 people avowedly secular or neutral on the subject of the Christian faith.

Belgium has 60,000 Protestants and 2,300,000 Catholics in a total population of between eight and nine million.

In Holland the Protestants, mainly Reformed, number 3,500,000, the Roman Catholics 3,000,000 and the "neutrals" 3,000,000.

Great Britain's 40,000,000 people have about 4,300,000 active churchgoers. This number is almost equally divided between Protestants and Roman Catholics.

In Italy about 12 per cent of the people attend mass.—*Christian Union Herald*

God is not often the God of the spectacular. He works best through the commonplace. Cloudbursts are never as beneficial as the steady gentle rain.—*William Ward Ayer*

SOULS—OR STATISTICS?

There is an error from which many need to be delivered; namely, that a preacher's ability can be gauged by the size of his crowd. Every generation is blessed with gifted men to lead the throng. More power to them! But some streams have more fish than others; so why conclude that the struggling fellow with a meager audience is of lesser caliber?

It may be he is at fault. It would be well for him to take an internal inventory. But if, after a careful search, he decides he is blameless, he need not follow Elijah's course to the juniper.

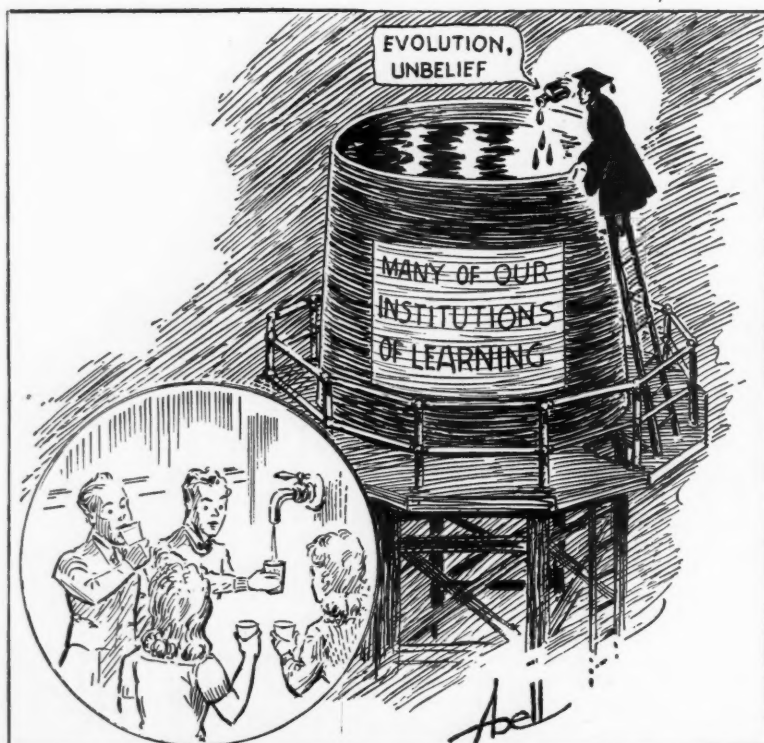
This is a day of high-sounding statistics. We are so accustomed to mass production and large figures that we are prone to ignore the small things.

It is true, Christ draws; but the rebellious sinner resists. How often we plead with the unsaved, our hearts concerned over their condition, only to be ignored or mocked.

"The Son of God trod this road. He had crowds at the beginning, but the closer He came to the cross, the thinner His crowd. And, perhaps, the closer we come to the cross and all it means, the fewer the people—but the better they are."

Let God's servant watch for souls and not for statistics. God keeps the books! —*Pentecostal Evangel*

POISONED WATERS



Who will warn them?

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DIARY OF A BIBLE

Jan. 15—Been resting quietly for a week. The first few nights after the first of the year my owner read me regularly, but has forgotten me I guess.

Feb. 2—Clean up. I was dusted with other things and put back in my place.

Feb. 8—Owner used me for a short time this afternoon, looking up a few references; went to Sunday school.

Mar. 7—Clean up, dusted and put in my old place again. Have been down in the lower hall since my trip to Sunday school.

April 12—Busy day, owner led devotions at mission circle and had to look up references; had an awful time finding them, though they were in the right place all the time.

May 5—In grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Colossians 2:3-7—steadfastness.

May 6—In grandma's lap again this afternoon. She spent most of her time on I Corinthians 13, and the last four verses of chapter 15—charity, steadfast, unmovable.

May 7, 8, 9—In grandma's lap every afternoon now. It's quite comfortable. Sometimes she reads me and sometimes she quotes from me with her eyes closed.

June 3—Grandma is gone. Back in old place again. She kissed me goodbye.—*Home*



HEALTHY CONTROVERSY

The happy outcome of any controversy is determined in large measure by the way disputants bear themselves. There are rules of controversy that ought to be scrupulously observed. It would seem as though educated and refined and religious men could state their differing views without a display of bad temper, but many cannot.

It must be freely admitted that when in religious matters men seem to be taking the crown of glory off the brow of the One whom your soul adores; when they seem to cut in pieces the Book that brought you the good news that your sins were forgiven and that has been the unfailing source of comfort and inspiration to your soul through many years, then it is not easy to be temperate in speech. But it is right, even if it is difficult. And it is effective.

The Saviour often won His case by silence. When He was reviled, He reviled not again. In every dispute the majority of the listeners are like the people sitting on the bleachers watching a game; the player to whom they are most favorably disposed is the one who always plays fair and who bears quietly any wrong that is done him.

There are several simple principles that, if carefully observed, would preserve the proprieties at the time of debate and help bring good results out of all differences. One is that we should be careful as to the matters of dispute. See that they are matters of importance. Do not quarrel over trifles.

A second thing to observe concerns methods. Be honest, perfectly honest, in the statement of your own views.

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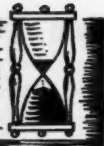
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Dr. A. J. Kligerman

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- Too late to preach
- Too late to pray
- Too late to go

Tomorrow the Lord may come!

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Be sure to preserve a spirit of fairness to the opposition. Gladstone, the great English premier, once said that there should always be "a studious desire to interpret the adversary in the best sense his words will fairly bear." That is a good rule, and it is the winning method.

A third thing concerns manner. We have referred to this already, but we turn to it again that we may emphasize the fact that the spirit of a man is shown by his manners. There is nothing finer in controversy than a sweetly reasonable spirit, just as there is nothing worse than an ugly temper. When debaters become acrimonious and call each other names, the discussion has become a mere altercation, and the listeners cry, "A plague on both your houses," and stop listening.

The battle of mind with mind and understanding with understanding is what we call controversy. Many people dread it, but it is not altogether bad. Better combustion than stagnation. The ages of controversy have not been the worst ages in the Church's history. Men did some fine thinking in those days. Men's wits were sharpened, and their perceptions were made keener by the clash of minds with each other, and all the ages since have inherited the good results of their thinking.—*Watchman-Examiner*

THE DYING FAMILY

There is strong evidence that the institution of the family, not only in the United States, but throughout Western civilization, is at a crisis. Certain statistics are painful indeed. For instance, one out of three American marriages now end in divorce.

"What's wrong with marriage, you ask?" said John Haynes Holmes on a recent radio broadcast. "Our society is sick. Our social order is going to pieces." And a few days before that, Dr. Carl Zimmerman, Harvard sociologist, told the American Social Hygiene Association: "If left alone the family system will break up before the end of the century..."

As social scientists see it, the chief enemies of the Western family are "the selfishness and brutality of our age." The wealth of nations does not consist in natural resources, but in the character of the people. No one can seriously deny that the family is the basic cell responsible for the production of those people and that character.

But if the sociologists offer us dubious hope, we can look elsewhere. The problem is moral as well as social. The strongest foundation of Christian society and the Christian family is a Christian conscience and a Christian heart. Good Protestants have the opportunity and duty of restoring the lapsing validity of the marriage contract.—Reprinted by permission, from *Life*, March 24

C. S. LEWIS

The editor is frequently asked his opinion concerning the works of C. S. Lewis, the English writer, a lecturer on

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Moody Monthly

Medieval English, at Oxford University.

About thirteen years ago Mr. Lewis began the publication of a series of books, which now seen in perspective may be understood as part of a great campaign of witness on behalf of simple evangelical Christianity by a man who is born again, but who is using unorthodox methods to spread his orthodoxy.

Best known of all the Lewis works is *The Screwtape Letters*. These are the correspondence of His Infernal Excellency Screwtape to his young demon, Wormwood, on the earth. Wormwood's mission is to undermine the faith of a recent convert to Christianity. The matter is presented in such a way as to strengthen any young convert who might be in danger of having his faith undermined and to destroy the ground-work which would contravert Christianity. It is the type of thing which takes wind out of the sails of college skeptics.

The importance of Lewis is that he writes from an Oxford professorship to intellectual men in an intelligent manner. The liberals who have thought all along all fundamentalists to be ignor-amuses are in real difficulty, for C. S. Lewis is one of the "not many noble, not many wise." Christians who have contacts with university students and faculty members would do well to stock some of these books by C. S. Lewis for circulation among some of these friends.

—Revelation

GIVE THEM DOCTRINE

Not only the clergy, but also the laity ought to be interested in the subject of preaching, for by means of the sermon the congregation is to be edified, built up spiritually, advanced in Christian knowledge, and made to grow in faith and increase in holiness of living.

The question, Has the pulpit lost its power? is an old question. The answer is always the same: The pulpit loses its power in the measure in which the Word of God, especially the gospel, is not preached. The sermon may still be orthodox, free from any heresy, and yet not serve the real purpose of preaching.

Professor Paul Lindberg, in the *Outlook*, says: "Doctrinal preaching has always been and will continue to be the heart of successful preaching. It is the only real content that the preacher has to give. . . . Doctrine may not be just what the listeners are crying for; yet we must give it; for neither does the physician allow the patient to prescribe for his own treatments. Theological and expository content offers the only sound basis for effective preaching technique."

It was by the preaching of doctrine that Luther became the reformer of the Church. Wherever doctrine to its fullest extent has been given its rightful place in the pulpit, the Church has been strong; in the measure in which the preaching of doctrine was neglected, the Church became decadent. Of course, the doctrine must also be applied to the needs of men as these needs manifest themselves in the world of our day.—*Lutheran Witness*

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The Doctrine of the Trinity

[Continued from page 684]

fourth, that the smitten One is nevertheless to be Israel's King; and fifth, that He is Deity, for His "goings forth have been from of old, from everlasting."

BUT IF THREE DIVINE PERSONALITIES are revealed in the *Tenach*, why does Moses speak of God as *one*? The second of the Thirteen Principles of Jewish Faith says: "The Creator, blessed be His name, is a Unity, and there is no unity in any manner like unto His."

The word *unity* is derived from the verb to *unite*. All of its dictionary synonyms, such as *join*, *combine*, *link*, *amalgamate*, *associate*, *coalesce*, *connect*, and *couple*, carry the thought of combining or conjoining in some manner so as to form *one* from that which is *more than one*. Indeed, even as Maimonides stated: "There is no unity in any manner like unto His!"

The Hebrew text of the Principles of Faith has for the word *unity* the word *yachid*. Does not the word *yachid* carry the thought of *absolute oneness* rather than *unity*? True, *yachid* always means oneness in the absolute sense. But the appeal of every honest seeker after truth is not to the Thirteen Principles of Faith, but to that upon which those Principles claim to be founded, namely, the Holy Scriptures, the *Tenach*. The seventh of those Principles states: "I believe with perfect faith that the prophecy of Moses our teacher, peace be to him, was true, and that he was the chief of the prophets, both of those that preceded and of those that followed him."

Therefore, to Moses we turn, in Deuteronomy (*Chumesh Dvorim*) 6:4, and we read: "*Shma Yisroel* [Hear, O Israel], *Adonai Elochemu* [the Lord our God or Gods], *Adonai Echod* [the Lord a unity]" (nor *yachid*, an absolute one, an only, but *Echod*). *Echod* is the word that Moses also uses in Genesis 2:24, when he says: "And they [husband and wife] shall be one flesh [*basar echod*]. *Echod* is the word that God uses when he tells Ezekiel (37:17): "They [the two sticks for Israel and Judah] shall become one [*echod*] in thy hand."

Truly, "there is no unity in any manner like unto His," for the unity which is God's transcends all other unity. So unique is His unity, that when speaking of the act of creation performed in the beginning by *Elohim*, the Triune God, Moses uses a verb in the singular number, *bara*, *created*.

It is reasoned by some that the plural *Elohim* is the "plural of majesty," used to ascribe majesty to one who is nevertheless a single individual, and that therefore the use of the singular verb would be entirely reasonable. But a singular verb is not invariably used with the plural *Elohim*. Readers familiar with the Hebrew text can check the plural verbs used in Genesis 20:13 and in Genesis 35:7. Plural adjectives are also used to describe this *Elohim*. For examples see Deuteronomy 4:7, *Elohim krovim*, "a God so nigh," and Joshua

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Moody Monthly

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June, 19

24:19, *Elohim K'doshim*, "a holy God."

Yea, "there is no unity in any manner like unto His." So unique, again, is that unity that the virgin-born son, Immanuel, of whom we read in a former paragraph, is by the same prophet Isaiah called the *Mighty God and Everlasting Father*. So completely are the divine and timeless eternal personalities conjoined, that although one of them appeared in time as an incarnate Son, yet, being equally and eternally self-existent with the Father, He is said to exist eternally as the Son and at the same time He was, is, and ever will be one with the Mighty God, the Everlasting Father.

Is it not also a remarkable fact that the Eternal One's appearance in time nineteen hundred years ago marks the focal point of all history, so that all the world reckons time as either before or after His coming, B.C. or A.D.? Jews may prefer the designations B.C.E. (before the common era) and C.E. (the common era), but the dividing point between the eras is the same!

THE CAREFUL AND HONEST INQUIRER must therefore come to the conclusion that the *Tenach* teaches the Trinity as well as the Unity of God. To that truth let us bow, whether we understand it much or little, for we need no other proof! Yet there are corroborations of this profound truth in the universe which God has created. For a full examination of the doctrine of the Trinity in the light of creation, see *The Secret of the Universe* by Nathan R. Wood (Warwick Press, Boston, Mass.). It will give cause for wonder and worship.

God declared unto Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. 18:18, 19).

Solemn is the warning! Why does Israel suffer? Have the people to whom were given in advance the prophecies of His coming failed to hearken to the One like unto Moses? "I will go," declared Messiah through the prophet Hosea to Israel eight hundred years before His incarnation, "and return to my place, till they acknowledge their offense and seek my face. In their affliction they will seek me earnestly" (Hos. 5:15, R. V.).

Let us heed His command and live: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God [*Eloheanu*, plural], for he will abundantly pardon" (Isa. 55:6, 7).

"Great faith is great ability."

God never has built a Christian strong enough to stand the strain of present duties and all the tons of tomorrow's duties and sufferings piled on top of them.—Theodore L. Cuyler.

June, 1947



The first saloon closed by Crusade methods. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

AS they left the tavern, Mrs. Delecta

Barbour Lewis related to her son the saloonkeeper's promise. But poor little Dio, ill fed and pitifully clad, still felt that, while liquor was to be had, his father would secure it. In his boyish misery, he prayed that the earth might open her mouth and swallow the saloon. But God had a wiser way—not earthquake, or wind, or fire—only "a still small voice!"

Next morning early, Dio went down to look at his old enemy, the saloon. And lo! a miracle had happened! He rushed back shouting: "Mother, the saloon's shut up!" Mrs. Lewis followed him to see, and met the saloonkeeper himself on the street.

As they shook hands again, he said: "Madam, I told you yesterday I would not sell your husband another drop of drink. But after you were gone, I found I couldn't sell anyone else's husband, or son, or brother. So I've broken up the liquor bottles and smashed in the barrels; and there isn't a drop of drink left in this entire settlement."

The sequel—better food and clothing, happier homes, and higher educational privileges—soon manifested itself in that little village. Dio himself was sent to a leading University, and became Dr. Dio Lewis, one of America's best known physicians. Years passed. The hands that held the Bible that day in the saloon had crumbled to dust. The lips that uttered that passionate prayer were sealed in death. But through her famous son, the godly mother still lived on.

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Practical and Perplexing Questions

★ Nathan J. Stone

THE TREASURES OF THE SNOW

H.M., Hamilton, Ohio

I have heard it said that Commander Byrd made a statement to the effect that in his expedition to the South Pole he intended to search for a mineral important in the manufacture of atom bombs, as it is more likely to be found in snow-covered lands. Does Job 38:22, 23 have any bearing on this, since it speaks of the treasures of the snow reserved against the time of trouble, against the day of battle?

The whole of Job 38 is a poetic revelation of the power and beneficence of God in and over nature. It is doubtful if anything beyond this is intended here. It may well be that lands covered by snow may possess minerals important in the manufacture of the atom bomb, but this may not mean that such powers are to be found in the snow itself.

The words "reserved against the time of trouble, against the day of battle and of war" (v. 23) refer rather to the hail than the snow. Hail was more than once used of God in visiting defeat and destruction upon armies in battle against His people (Josh. 10:10, 11) and against the oppressor of His people (Exod. 9:23). See also Isaiah 28:17; Psalm 18:13, 14; Revelation 16:21 for the use of hail as a means of judgment in the hands of God.

Further, the Revised Version more accurately translates the word "treasures" as "treasuries." This rather refers in a poetical way to the gathering of the snow and hail for His purposes, rather than to any inherent properties in them.

—P&PQ—

GOD AND MOSES

E.H., Chicago, Ill.

What is meant by the words in Exodus 4:24 that the Lord met Moses and sought to kill him?

The words "sought to kill him" certainly cannot be taken in the most strictly literal sense since nothing could have prevented God's purpose had He really desired to take Moses' life. It must be understood in the sense of a visitation for some purpose of chastening or to teach Moses some lesson.

This is supported by the statement that the Lord "met him." The word used for "meet" could be better translated here "encounter." Perhaps the visitation was some sudden and severe sickness by which the Lord barred any further progress of Moses' mission, and by which He sought to arouse his conscience or to awaken a sense of guilt as to the sin or omission which stood in the way. Evidently it was the omission on the part of Moses to perform the rite of circumcision upon his own son. It was highly inconsistent to say the least that the one who was commissioned to be the

liberator of his people should neglect to perform in his own son the very sign of the covenant relationship which made Israel God's first-born son, that is, the rite of circumcision.

It was on this very ground that he was to approach Pharaoh, yet his own son was not really a son of the covenant because he did not bear the mark of that covenant. It has been thought by some, on the basis of verses 25 and 26, that Zipporah, Moses' wife, might have opposed the act of circumcision, but now interposes to save his life, for probably the continued neglect to do so in the face of God's encounter with Moses might have cost his life as disobedient and unworthy to carry out his commission.

—P&PQ—

THE WORK OF FAITH

H.S., Chicago, Ill.

In answer to the question of the people, "What must we do, that we may work the works of God?" Jesus answered, "This is the work of God, that ye believe on him whom he hath sent" (John 6:28, 29, R.V.). How can believing or faith be called a work?

The expression "works of God" in John 6:28 refers, of course, not to the works that God does, but to works that please God, so that the question really is, "What must we do to please God, or to be acceptable to Him?" The people were interested and inquiring, but apparently knew little or nothing of the way of salvation beyond what to do by way of external acts or ritual.

The form of their question suggests Israel's great error, the self-righteousness of the natural man (Rom. 10:1-5; Matt. 19:16). The answer that they must believe rather than do, does set faith over against work considered as external acts. But faith may be considered not only as the work of the Holy Spirit in planting it, but also as the work of man in exercising it. It is a real work in this sense. This is the work that pleases God; and without faith it is impossible to please God (Heb. 11:6). No works man does can please God without that fundamental and vital exercise or act of faith which is the source and motive of good works and, therefore, in a sense, one with it. The greatness of this act of faith required of them is demonstrated by the fact that they were unwilling to exercise it. They asked for a sign (John 6:30; I Cor. 1:22), a visible outward token or act.

—P&PQ—

THE HOLY SPIRIT AND THE LAWLESS ONE

T.P.E., Portland, Ore.

We hear so much about the Holy Spirit being taken out of the world at the time of the Rapture. What is the scripture that sustains this belief?

The scripture upon which this view is based is II Thessalonians 2:7. After describing the circumstances which lead to the full manifestation of the "man of sin," or lawlessness, and the son of perdition, the apostle states in this verse: "For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way" (R.V.).

There is difference of opinion as to whether this refers to the Holy Spirit. Older commentators as well as many modern, and many of the Church Fathers, thought the restraining power to be the Roman empire or emperors in the sense that such were a "terror to the evil work" and "an avenger for wrath to him that doeth evil" (Rom. 13:3, 4), and that the natural restraint upon lawlessness is the law. It is thought, on this view, that Paul's reticence in making himself clear is due to the fear that the suggestion the empire might soon cease or be taken away might bring down vengeance upon the Church.

To the objection that the Roman empire has long since ceased, it is answered by some that it is continued to this day in Papal Rome. This is the historical interpretation—an interpretation usually beset by more difficulties and questions than it can satisfactorily answer, since it is often so hopelessly at variance with itself.

It is not unreasonable to assume that the Holy Spirit residing in the Church, in this dispensation of the Church and of the Spirit, is that which restrains the full and unbridled manifestation of the wickedness of lawlessness in the person of the lawless one. The apostle first of all mentions this manifestation of the lawless one as connected with and immediately preceding the coming or manifestation to the world of the Lord Jesus Christ, hence, after the Church is taken out. Then he speaks of this lawless one as coming with power and signs and lying wonders, or wonders of falsehood (II Thess. 2:9), which is in direct contrast to the Holy Spirit, who also came with power and signs and is the Spirit of truth.

The Church has always, even in the Darkest Ages, exercised a restraining influence on the evil and "the mystery of lawlessness," which had already begun in the apostle's day (II Thess. 2:7; also the parable of the wheat and tares, Matt. 13:24-30). The Holy Spirit, restraining evil in the world, is removed, in a sense, from the world when the Church is removed. So God makes the wrath of men to praise Him and the remainder of wrath He restrains (Ps. 76:10) until He permits its fullest manifestation in order utterly to destroy it.

Moody Monthly

F.P., M

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June, 19

PETER'S ANGEL

F.P., McLave, Colo.

What is meant by the words in Acts 12:15 concerning Peter, "It is his angel"?

The view that it was a messenger on an errand for Peter in prison is not convincing. The damsel Rhoda knew Peter and his voice, and she saw and heard him at the door. The view that they thought it to be an apparition or spirit of Peter, with a presentiment or premonition of evil concerning him, is equally unconvincing.

It was a common belief among the Jews that every true Israelite had his own guardian angel, who watched over and protected him as his particular charge. Should such an angel appear in human form, it was thought that he assumed the form of the one he protected. This statement in Acts 12:15 does not necessarily sanction such a view. It is not the authoritative utterance of an apostle, but only the casual utterance by some there of such a common belief. Certainly the angelic world is viewed in the Scriptures as standing in relation to believers (Gen. 48:16; Ps. 34:7; 91:11; Heb. 1:14), and Daniel 10:20, 21; 12:1 presents angels as representing whole nations.

But the matter of the "unseen ministry of angels" is a somewhat mysterious one. Certainly it is not fully clear. Even the utterance of the Lord Jesus in Matthew 18:10 is too general to warrant the view that each believer has a personal, guardian angel. The statement in Acts 12:15 certainly is not an accommodation on the part of the writer of Acts to Jewish views or notions, but merely his record of the utterance of some of those present without any verification of such a view.

—P&PQ—

THE BIBLE AND SCIENCE

R.A., Louisiana

A teacher in biology says that you cannot study science from the Bible because the Bible would seem to indicate that man has one less rib than woman, whereas he has the same number. How can this be answered?

It has frequently been pointed out that the Bible is not a textbook on science, but it has yet to be shown that the Bible is not correct in any statements it makes touching facts of science. If there is disagreement between statements of the Bible and theories of men, it is because such theories are not correct. Many such have been shown to be false in times past, and no doubt yet will be.

But the Bible does not even intimate, much less state, that men have one less rib than women. It only states that God made Eve out of a rib taken from Adam. It can no more mean that the male descendants of Adam and Eve had one rib less than the female than that the removing of teeth, tonsils, appendix or a leg would mean that one's descendants would never have these organs and members.

On this view you might expect a one-legged man to have one-legged male children. It is almost incredible that

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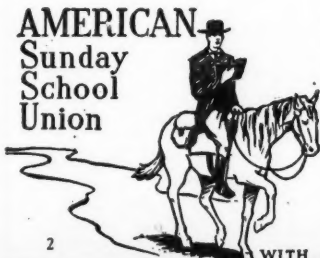
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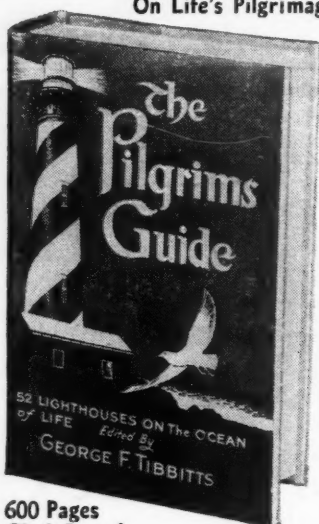
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anyone should infer from this account that the Bible teaches that males have one rib less than females. It is another example of the carelessness or lack of common insight, to say the least, with which many, including some teachers of science, approach the Bible.

—P&PQ—

PENTECOST AND THE NEW COVENANT

C.E.T., Bridgeton, Ind.

Was not the new covenant, through the seed of Abraham, mentioned in the Old Testament, realized in Christ and sealed with His blood at Calvary, and was it not fulfilled at Pentecost and still being fulfilled to the nations?

It is true that the new covenant or testament mentioned in the Old Testament (Jer. 31:31) is realized in Christ and sealed with His blood, that is, by His death, at Calvary (Heb. 9:14-20; 10:14-19). But this does not mean that the Old Testament prophecies were exhausted at Pentecost. At that time there was only a partial fulfillment of the prophecy of Joel 2:27-32 concerning the outpouring of the Spirit. There were then no such remarkable manifestations of nature which Joel's prophecy declares are to accompany that outpouring.

The context of that prophecy shows that it concerns the nation Israel in the last days when it will be the object of the hostility and warfare of many nations (Joel 3:1-2, 14-17). It is to be a time of great distress, but also of deliverance and restoration to God for them, as also set forth in almost all of the prophetic books of the Old Testament. There will be an outpouring of the Spirit upon Israel's remnant then, as indicated in Zechariah 12:10. The new covenant will be realized in Israel as a nation, and it will overflow to the other nations that obey God (Isa. 2:3; Zech. 8:23; 14:16-21).

The Pentecost of nineteen hundred years ago was a fulfilling of the prophecy of Joel as it applied to the Church, which is made up not of nations but of individuals from among all peoples and tongues, Jews and Gentiles. The order is simply and clearly stated in Acts 15:13-17, part of which quotes Amos 9:11-12. First, the Church, a people for His name from among the Gentiles or nations; then, Israel restored and all the nations.



Four Reminders

[Continued from page 677]

And so we come to the end of this ancient hymn. A hymn is meant for one purpose—to be sung. But all trace of how ancient music sounded has been lost; any musician will substantiate this fact. Not one melody, not one tune, not one bit of harmony survives today from the first century, when this ancient hymn was sung.

But there is a singing of heart and of soul that is far more precious to God than any musical sound. You may not be

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able to sing a note, musically, but in your heart and in your faith you may echo and sing unto God the very words, in their deeper meaning, of this ancient hymn.

What are we to do with it, with its high doctrine? We're to do something that Paul suggests in his letter to Titus—adorn the doctrine.

Let me give you an illustration of what that means. It was my privilege one night in New York City to listen to a master pianist. He played a marvelous composition, a long and intricate set of variations by the great Johann Sebastian Bach, a work very rarely heard. He played it with great and wonderful mastery, and as we sat there enthralled, it came alive for us. Now what was he doing to those notes? He was adorning them; and you and I ought to adorn the doctrines by bringing them into life, personally.

The pianist had nothing to do with that composition; it was written hundreds of years before—an objective thing, set down on paper. And so with us and our Christian faith; it's an objective thing, historical. Christ's work happened; it was finished nineteen hundred years ago; it's written down in this Word of God. And here is the great hymn of the Christian life, and we are called on by faith to adorn this high and holy doctrine as it is given expression in our lives.

How do we do that? By doing as the apostle exhorts Timothy in verse 8, "Remember Jesus Christ." Can there be a better rule for sound living for our Lord!

The first thing when you wake up in the morning, remember Jesus Christ; all through the day, remember Him; let your last thought at night be of Jesus Christ. Remember Jesus Christ! As you do, you will, by His grace, adorn the high and holy doctrine of this precious Word of God.



Conformed or Transformed!

[Continued from page 682]

also profitable for instruction in righteousness, that the man of God may be mature, "thoroughly furnished unto all good works."

Admiral Byrd said, on his return from that great antarctic expedition when he discovered the South Pole, that he attributed his success to only one thing—not to courage, not to strength, not to willingness to suffer above others who had tried and failed, but, he said, "I attribute our success to only one thing: we went out thoroughly equipped."

That's the very word that Paul uses here—"That the man of God may be perfect [mature], thoroughly equipped for every good work."

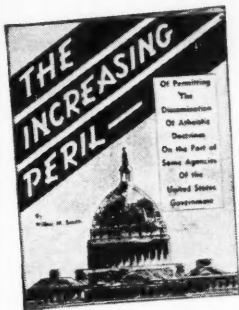
But to be thoroughly equipped, you've got to let the Word of God teach you to put off and to put on. God's Word is profitable for doctrine, for reproof, for correction, but also for instruction in righteousness. May we so read it and so apply it that it will teach us to put off and put on.

June, 1947

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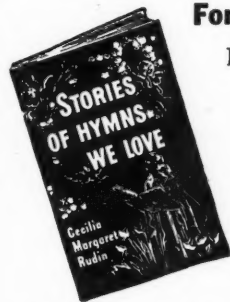
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June 15 JUDAH'S APPROACHING DOOM Jeremiah 36:2, 3, 28-31; II Kings 24:1-4

Memory Selection: *The fear of the Lord prolongeth days, but the years of the wicked shall be shortened.—Proverbs 10:27*

THE decline of a nation from strength and glory to weakness and shame is always a sad thing to contemplate. Still worse is the evident cause of such decay in the sinfulness of the people and their stubborn rejection of God's mercy and grace.

The religious reforms in Judah under Josiah were only temporary in their effect on the people; partly because of their own insincerity, and partly because Josiah was soon killed in battle. Yet God did not leave His wandering people without good counsel, for it was in those days that the great prophet Jeremiah ministered. He had been the helper of Josiah in his good purposes; now he continued to plead with Judah to submit themselves to God and to His will.

His efforts proved to be fruitless as far as Judah was concerned, for we see that

I. Judah Would Not Respond to God's Mercy (Jer. 36:2, 3).

God commanded His prophet to write down His words in order that the people might not only know the inevitable impending judgment, but especially be reminded of God's desire that they should turn from their evil ways and be forgiven.

One would have thought that they would have responded to such mercy with an immediate and grateful return to the Lord, but they did not.

Jeremiah, a unique man of great ability, was so tenderhearted that he has often been called the weeping prophet. Do not infer that he was a weak, emotional character, for he was strong in the Lord, and courageous in the face of rejection and persecution. He urged upon Judah the necessity of submitting to Babylon, to whom God had given power, and above all to the Lord, for a spiritual cleansing and revival.

Our second section brings before us the further sin of King Jehoiakim, who led his nation on to destruction. We see that

II. Judah Would Not Receive God's Word (Jer. 36:28-31).

At God's command Jeremiah and his scribe Baruch had prepared the scroll with God's Word upon it. One of the nation's leaders was moved by it, and through his urging, the scroll was brought to the attention of the king.

Jehoiakim, sitting before the fire, heard only part of it, and then in defiance of God he took a penknife and cut it up and burned it.

One cannot help but think of those in our day who call themselves modern thinkers, or liberals, who have also used their penknives on God's Word. They cut out of the Bible everything they do not like, and offer the hungry people the stone of their own philosophies in place of the Bread of life. Think what their judgment will be!

God's Word is not so easily gotten out of the way! The prophet was commanded to rewrite the scroll, and in it to declare the awful judgment of God upon the one who mutilated His Word.

To try to destroy God's truth by fire and violence is as fruitless as to try to tear the stars from the heavens or to keep the sun from shining. The wicked leaders of a great nation have tried that once more in recent years, and they now lie dead for their sins, with the nation a subject people, broken and all but destroyed.

One wonders why those who profess to serve the Lord will engage in such activity, even as one wonders at Judah, a favored people of God, refusing to receive His Word.

God is not willing to give up, and now tries chastisement. But we see that

III. Judah Would Not Recognize God's Providences (II Kings 24:1-4).

Jehoiakim had become the vassal of Babylon, but after three years he decided to try to throw off the yoke of his oppressor, Nebuchadnezzar. He was not able at the time to deal with the situation, and so he incited marauding bands from various other nations to harass Judah.

We see, however, that this came about at the commandment of God (vv. 2, 3). Evidently He was now using the distressing experiences of life to turn Judah back to Him; but once again it proved to be in vain.

God does deal with men through what we call His providences, and these may include not only His mercies, but His chastisement. Trouble and sorrow may be God's means of leading us to the place of repentance and blessing.

What folly it is to disregard the hand of God in our daily lives, or to become embittered at the circumstances which are intended to bring us to God's place

of blessing. Happy is the man or woman who, being reproved in this way, profits by the Lord's admonition (Heb. 12:11).

June 22

THE TRAGIC END OF A NATION II Kings 25:1-12

Memory Selection: *Righteousness exalteth a nation; but sin is a reproach to any people.—Proverbs 14:34*

THE end of the road! Down, down, down went Judah in its sinful refusal to keep God's Word, and ultimately came the final day of reckoning. It always does! The catastrophe which had long been approaching had arrived at last.

The fall of a capital city, which carries with it the empire, is a world-shaking event. The fall of Rome shattered the world for a thousand years. The fall of Berlin and Tokyo are within the memory of all of us, and the results are seen in a disordered world.

The destruction of Jerusalem, which our lesson presents, was even more serious; for it was not only a national tragedy, but also one with deep religious significance.

The wicked king Jehoiakim was succeeded by his son Jehoiachin, a mere boy who reigned only three months. He gave way to Nebuchadnezzar, who appointed as his successor his uncle Zedekiah.

It is in the verses just preceding our lesson that we learn that Zedekiah turned against Babylon in an act of

I. Rebellion (v. 1).

Zedekiah ignored his oath of allegiance (II Chron. 36:13), for which he was condemned by Ezekiel as a traitor (Ezek. 17:13-18). Zedekiah has well been called the vanishing point in a diminishing line of kings. It was an evil thing he did (II Kings 24:19), and one which showed his conceit, vanity and rashness.

True it was that he only followed what he had learned from his predecessors, but that is never a good excuse for a man foolishly to turn against God's will.

Observe that God was not just a disinterested spectator, and yet He had come to the place where He let Judah go down to its own awful doom. The worst thing that can happen to a man or a nation is to be let alone by God!

Zedekiah's act of folly quickly brought

II. Retribution (vv. 2-10).

Jeremiah urged Zedekiah to surrender (see Jer. 37, 38) in order to save Jerusalem and himself, but he refused, and the city was besieged.

The king's refusal to hear God's prophet and his turning to Egypt for help

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speak to us of the manner in which unrepentant sinners reject God's mercy and then seek help at the hopeless cisterns of this world (Jer. 2:13).

The king tried to flee, but was taken captive. Then came the siege of Jerusalem. For one and one-half years the enemy gradually closed in, while famine and distress grew apace in the city. Jeremiah went through this entire period sharing his people's trouble. The book of Lamentations is the record of this eyewitness.

Sin does its terrible work. Even as it can take a great city and turn it into a plague spot marked by cruelty, suffering and death, even so it can bring forth its inevitable and unspeakable results in the life of the individual who persists in resisting the voice of God.

Note also that the sin of Zedekiah brought quick judgment, not only on himself, but upon his innocent children (v. 7), and on many in the besieged city who were equally guiltless of wrongdoing. It is again a picture of what sin does today in the homes and communities of our nation.

III. Removal (vv. 11, 12).

The fall of Jerusalem prepared the way for the closing scene of the immediate history of the nation as the people went into captivity. It also ended for the time being the history of the city that had once so proudly held a position of privilege and power, but was now brought down by its sin and rebellion against God.

We say rightly that history repeats itself. We see that any nation that lifts itself up in pride and forgets God will inevitably perish. We ask ourselves where our beloved country stands. As we consider its debauchery and drunkenness, its disregard of moral standards, its indifference to the things of God, we feel that instead of pointing a finger of scorn at Judah, we ought to be on our faces before God in penitence and shame.

Let us not assume that we hold a place of favor with God, which exempts us from the certainty of judgment. Israel was His chosen, and they still are, for His promises of ultimate blessing to them have never been withdrawn. But their sin brought certain punishment, and the same is true today not only of the nation but of the individual.

The Sunday school lessons will take up the history of Israel again at this point in April, 1948, when we consider the captivity and the partial return of the people to their land.

June 29

OUR HERITAGE FROM ANCIENT ISRAEL

Psalms 119:105; Isaiah 2:2-4;
Micah 6:1-8

Memory Selection: *He will teach us of his ways, and we will walk in his paths.*—Isaiah 2:3

At the end of the road the Hebrew nation may have—yes, *should* have—stopped to look back to see what it had accomplished. Israel was now in exile, to return only in part—and with greatly limited greatness and glory.

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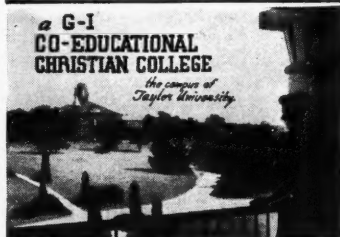
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the magnificent deliverance of God from Egypt and the wilderness, they had gone on to real power and usefulness as long as they obeyed Him. Then becoming involved in idolatry, disobedience and indifference, they went down, down, down to ultimate defeat.

What was God's purpose for Israel? It was threefold.

(1) To be a repository for His truth in the earth.

(2) To be a channel for the coming of the personal Redeemer to the earth.

(3) To be a national witness to the one true God to the other nations of the earth.

The first two they fulfilled. They kept for us the Word of God as revealed in the Old Testament, and from their nation came most of the men through whom the Holy Spirit wrote the New Testament. It was through their nation that the Son of God came as Jesus of Nazareth, our Saviour and Lord.

But they failed to be the witness that God had meant them to be—and for this they came under His judgment.

Were they then a complete failure? Certainly not—our lesson makes that clear in three ways. Teachers will find the scriptures not too well selected, but they do serve as a background for these thoughts. The nation Israel shows us—

I. The Enlightening Word of God (Ps. 119:105).

Let us never forget that the precious Word of God, which is our light on our way through this dark world, came to us through Jewish hands.

The Old Testament, which we come to appreciate more and more as we grow in grace and knowledge of the Lord, was committed to Israel by inspiration of the Holy Spirit, and preserved by the Jewish nation even at the cost of their own lives. Nothing was more precious to them than the sacred Scriptures. We owe them a great debt of gratitude and ought to honor them for their service to God and man.

Then, as already suggested, it is true that almost the entire New Testament was entrusted by the Holy Spirit to Hebrew writers—men who had come into a glorious faith in the Messiah and Saviour, the Lord Jesus Christ.

We may say then that the Bible, unsurpassed in all the world of literature, and beyond comparison as the guiding light for man's heart and life, was given to us through Israel. We could well say a hearty "Thank you" for that right now if we have never done it before!

II. The Exalted Worship of God (Isa. 2:2-4).

The prophet looks into the future to that glorious and blessed day when the nations shall have learned to live in peace and righteousness, when war shall be no more, and the worship of God shall be the desire and the joy of men.

When will that day come? Will it be brought in by the efforts of the Church, or by conferences of national leaders? Not for a moment would we minimize the value of every true effort to spread peace and righteousness through the earth. We honor those who faithfully try to bring concord in the affairs of men.

But the clear teaching of Scripture, which has been so abundantly proved by experience, is that we can expect the delightful condition of which Isaiah speaks only when the Prince of Peace Himself has returned to reign, namely, our Lord and Saviour and coming King, Jesus Christ. We look for that day!

In that blessed time Israel shall worship the Lord in the beauty of holiness, even as their history under the hand of God in days past was one of true worship of the Lord.

Here again they made an enduring contribution to the life of the world. Then note their witness to

III. The Effective Work of God (Mic. 6:1-8).

We have here the words of another of the Hebrew prophets. He speaks of God's plain dealings with His people, His judgment on their sin, and the need of a careful and a worthy walk before Him.

Back of all the admonition and appeal is the remembrance of how God had worked on behalf of Israel, delivering them from bondage, giving them effective leaders, going before them in battle—in fact, proving His goodness and love by His mighty works.

Here again Israel has served God and man as an example of what God can and will do for those who obey Him and walk with Him. It is equally true that they thus reveal the inevitable judgment which comes on a sinful and disobedient nation. Let us not miss that lesson, for we need it today.

Let us again say "Thank you" to Israel for serving as an example for us, encouraging us to believe that our God is able to do exceeding abundantly above all that we ask or think.

July 6

MORAL INTEGRITY

Job 1:1; 27:1-5; 31:19-28

Memory Selection: *My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.—Job 27:6*

MODERN problems may well be solved by the principles found in Old Testament Scripture. Man is essentially the same as he always has been; sin and temptation to evil have only changed their outer trimmings. Above all, the Word of God is eternal in its validity and effectiveness.

During these next three months we shall study selections from the poetic books of the Bible, Job, Psalms, Proverbs and Ecclesiastes, with some related New Testament passages. It promises to be a most profitable series.

For three Sundays we shall be in the book of Job, recognized everywhere as a literary, as well as a spiritual, masterpiece. Its theme is "The Meaning of Suffering"—certainly an up-to-date one. Since the chapters are not taken in order, we shall not reach the heart of the book until our third lesson. Today we are to consider Job, the man, and note his moral and spiritual integrity.

We learn from him and his experiences that it is possible so to live by the grace of God, that He can be pleased with our

Moody Monthly

lives. That is an encouraging fact. Job was just a man, but he was a man who was:

I. Upright and Good (1:1).

Some liberal critics of the Bible have tried to prove that Job was not a real man, but other Scripture makes it clear that the words "there was a man" (v. 1) states a fact. (See Ezek. 14:14, 20; James 5:11.)

He was a man with a large family, with great flocks and herds, and so a man of business, and the husband and father in a growing and active household. But in it all he was upright and a good, God-fearing man.

Many make excuses for their failure to serve the Lord. They say that their business duties and relationships make it just about impossible. Others say that family situations and responsibilities keep them from service and worship of the Lord.

The experience of Job explodes all such excuses and squarely faces us with the fact that it is possible to live for God in the midst of the very circumstances of modern life.

II. Tried and True (27:1-5).

The testing of Job will be in our lesson two weeks from now, but as background material for today we need to keep in mind the tremendous siftings which Job went through because of Satan's caustic claims that Job served God for what he got out of it. The Lord gave Satan permission to test Job—and he certainly did.

After Job had lost his property, his children, and even his health, three of his friends came to comfort him. But they only added to his sorrow by accusing him of being sinful, and suffering only what he deserved.

Job in these verses is replying to them. We note that in his ignorance of God's purposes, he accused God of being cruel to him (27:2; 30:21). This matter will later be straightened out with the Lord.

But even now when he did not understand God's dealings, and stood there sick and destitute, he maintained his integrity. He would not turn from the Lord, nor would he be led off into wickedness.

So it is possible for a man to be beaten and bruised and bewildered, and still true to the Lord. Let's never forget that!

III. Kind and Fair (31:19-23).

Job had been a rich man, but had not let his own prosperity dim his eye so that he could not see the need of his poor neighbor. He was not among those who, because they are well fed, can see no point in all the fuss about the hungry people round about.

There is something very fine and worthy of imitation here. It is so easy to take what we have as a special favor from the Lord, to be retained and used by us, when we ought to recognize it as a matter of stewardship for the Lord.

A vital part of real moral integrity is the right use of possessions. Many a man and woman who has passed all the other tests with flying colors comes to grief at this point.

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TIME

Time is money—we have no right to waste it.
Time is power—we have no right to dissipate it.
Time is influence—we have no right to throw it away.
Time is life—we must value it greatly.
Time is God's—He gives it to us for a purpose.
Time is a sacred trust—we must answer for every moment.
Time is wisdom—we have no right to be ignorant.
Time is preparation for eternity—we must redeem it.

—Watchman-Examiner

★ ★ ★

CHILDREN—A HERITAGE OF THE LORD

Psalm 127:3

- I. The Child—Our Example (Matt. 18:1-4)
- II. The Child — Our Responsibility (Matt. 18:5, 6)
- III. The Child — Our Opportunity (Matt. 19:13-15)

—H. L. Lundquist

★ ★ ★

ASK!

Suggestion for a Children's Day Talk
Matthew 7:7

Ask! Something needed. Child needs bread, asks mother. We need saving from sin. Whom shall we ask? There is only One who can save us.

Seek! Something lost. Illustrate. Through sin we have lost peace, joy, heaven. The promise to those who seek is—"ye shall find."

Knock! Someone wanting to come in. Don't give a *runaway* knock! Wait for answer.

—Home Mission Worker

★ ★ ★

A CHILDREN'S SERMON

A little child shall lead them.—Isaiah 11:6

1. Lead them in Faith (I Sam. 17:33-37)
2. Lead them in Prayer (II Kings 5:2, 3)
3. Lead them in Work (Luke 2:49)
4. Lead them to Church (II Chron. 34:1-3)
5. Lead them to Christ (Mark 10:13, 14)
6. Lead them to Heaven (II Sam. 12:23)

—C. H. Benson

CHILDREN'S DAY

Well may the church keep Children's Day,
And thus draw near the Son,
Who gained His richest human realm
When children's hearts were won.

Well may the church keep Children's Day,
And thus draw near the skies,
For in the children's sunny hearts
The light of heaven lies.

Well may the church keep Children's Day,
She keeps her greatest then;
E'en now the Christ lifts up the child
Above all sinful men.

Oh, happy day! Oh, heavenly hour!
When thus the church shall stand,
Like Christ, with smile and touch of grace,
Amid the children's band.

★ ★ ★

THE CONTROL OF THE TONGUE

James 3

- I. The Need for Control (vv. 1-6).
- II. Our Inability to Control (vv. 7-16).
- III. The Way of Control (vv. 17, 18).

—Margaret Jenks

★ ★ ★

LIMITING OUR ILLIMITABLE GOD

Psalm 78:41

This psalm discloses how God's ancient people circumscribed their Holy One.

I. By a Pervading Pessimism (v. 19).
"Can God?" When their sun shone, it was always going to rain!

II. By Prayerlessness.
Men of faith never fear the children of Anak. Unpraying folk let the devil run loose and win the day.

III. By Preconceptions as to How God Will Work.

Their program had no miracle at the Red Sea, nor pillar of cloud.

IV. By Unfulfilled Vows.
"They kept not the covenant of God." God never forgets vows, even though a Jacob delays twenty years!

V. By Stubborn, Unyielding Hearts.

"A stubborn and rebellious generation." Partial following ever creates greater difficulties.

VI. They Turned Back in the Day of Battle Though Fully Armed.

VII. They Failed at Utter Surrender to Their Gracious, All-Providing God.

The citadel of their being they never gave Jehovah, their Leader. And only two, Caleb and Joshua, entered into their promised land (I Cor. 10:1-11). Are we "limiting God"? —W. F. Roadhouse

SALVATION IN THREE TENSES

I. Past.

The believer *has been saved* from the guilt and penalty of sin (Luke 7:50; I Cor. 1:18; II Cor. 2:15; Eph. 2:5, 8; II Tim. 1:9).

II. Present.

The believer *is being saved* daily from the habit and dominion of sin (Rom. 6:14; Phil. 1:19; 2:12, 13; II Thess. 2:13; Rom. 8:2; Gal. 2:19, 20; II Cor. 3:18).

III. Future.

The believer *is to be saved* in the sense of entire conformity to Christ (Rom. 13:11; Heb. 10:36; I Pet. 1:5; I John 3:2).
—Cecil D. Finck

★ ★ ★

THREE SECRETS OF VICTORIOUS SPIRITUAL LIFE

I. The Secret Presence—Christ (Matt. 28:20).

1. The divine presence essential (John 15:5).

Need of divine presence illustrated by Israel, King Saul and Saul of Tarsus.

2. This secret presence provided (Ps. 23; John 15:1-14; Isa. 43:2, 3).

II. The Secret Place—Prayer (Matt. 14:23).

1. A place associated with God. Jacob at Bethel.

2. A habit of seeking God.

3. A reliance upon God.

III. The Secret Power—the Holy Spirit (Acts 1:8).

1. Power to live as God's children (John 1:12).

2. Power for Christian service (Phil. 4:13).

3. Power to withstand evil (John 16:33).

4. Power to accomplish His work (Acts 1:8; Matt. 28:18). —T. D. Abels

★ ★ ★

THE SUSTAINER

The Spirit of God still broods in love over the world. By placing the fingers under the breast of a hen as it broods over its eggs, it will be found that every nerve is vibrant with life and pulsing with energy. Not in passivity, therefore, but in activity does the Spirit of God brood over creation.

How significant are the findings of modern science, that there is a ceaseless energy at work in all nature; not only in dead organic nature, but in what men have in time called dead matter. The discovery of the electron and the principles which give us the radio reveal a universe shot through with energy. Not only, therefore, was the Spirit of God operative in creating, but He is the sustaining energy pervading all nature and the life-giving power everywhere.—J. B. Hunley, in *The Pentecost and the Holy Spirit*

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RULING THE TONGUE

James 3

- I. The Wagging Tongue (v. 5).
- II. The Malicious Tongue (v. 6).
- III. The Hypocritical Tongue (v. 10).
- IV. The Consecrated Tongue (v. 13).

—Dorothy Harpel

* * *

"PEACE BE UNTO YOU"

John 20:19-23

- I. Salutation of Peace (v. 19).
- II. Scars of Peace (v. 20a).
- III. Satisfaction of Peace (v. 20b).
- IV. Service of Peace (v. 21).

—J. H. Bower

* * *

THE SAVIOUR IN THE PHARISEE'S HOUSE

Luke 7:36-50

- I. A Sinful Woman (vv. 37, 38).
- II. A Silent Criticism (v. 39).
- III. A Simple Illustration (vv. 41-43).
- IV. A Striking Application (vv. 44-50).

—Chester D. Reich

* * *

THE LORD'S TABLE—FIVE LOOKS

I Corinthians 11:23-32

1. The Upward Look—"This do in remembrance of me."
2. The Backward Look—"Ye do show forth the Lord's death."
3. The Forward Look—"Till he come."
4. The Inward Look—"Examine himself."
5. The Outward Look—"Condemned . . . world."

—Norman H. Camp

* * *

THE UNCHANGING CHRIST

Hebrews 13:8

1. His Undiminished Power.
2. His Unsullied Purity.
3. His Unerring Promise.
4. His Unlimited Provision.
5. His Unending Pathos.
6. His Unfailing Presence.
7. His Unswerving Purpose.

—R. D. Johnston

* * *

DELIVERANCE IN PSALM 40

A Cry for Deliverance—He heard my cry (v. 1).

A Miracle of Power—He brought me up (v. 2).

A Song of Salvation—He . . . put a new song, etc. (v. 3).

A Sight of Testimony—many shall see it (v. 3).

—Selected

* * *

THE ALL-SEEING EYES OF GOD

Proverbs 15:3

1. An incentive to abstain from sin (Gen. 6:5, 8; Luke 22:61, 62).

2. A source of comfort (Matt. 9:36; Ps. 34:15; 139:1-18; Matt. 28:20).

3. An encouragement to give our best to the Master (Acts 7:54-60; II Cor. 5:10; Rev. 22:12).

—T. T. Crabtree



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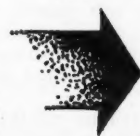
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
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GOD'S UNCHANGING WORD

For feelings come and feelings go,
And feelings are deceiving;
My warrant is the Word of God,
Naught else is worth believing.

Though all my heart should feel con-
demned

For want of some sweet token,
There is One greater than my heart
Whose word cannot be broken.

I'll trust in God's unchanging Word
Till soul and body sever;
For, though all things shall pass away,
His Word shall stand forever.

—Martin Luther

JONAH

When a man flees from the presence
of the Lord he always finds himself in
the midst of trouble—sooner or later.

1. God knew Jonah (1:1; 1:2; 1:7; 2:10).
2. Jonah knew God (1:1; 2:1; 3:1; 4:2).
3. Jonah fled from the presence of the Lord (1:3).
4. Jonah pled for the power of the Lord (2:1-9).
5. Jonah read the patience of the Lord (4:10-11).

—R. M. Bezanson

THE SIN OF INGRATITUDE

Some years ago, while conducting evangelistic meetings in Ontario, a Canadian told me of his conversion, and how he was made to realize his sinfulness and his need of salvation.

One day he was invited to eat dinner with an old Indian, a highly respected man in the community, and they went to the hotel together. As soon as they sat down to the table he began to eat, but the Indian paused, bowed his head and gave thanks to God for the food. Presently the Indian said to him in his usual drawl:

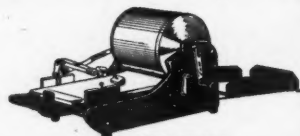
"Do you know what a man reminds me of who sits down to the table and eats the food that God gives him without thanking God for it?"

"No," said my friend quite abruptly; he didn't care to talk about such matters, and continued to eat.

"Well," said the Indian, "the man who sits down to the table and eats the food that God gives him without thanking God for it, reminds me a good deal of the hog under a chestnut tree eating chestnuts, and doesn't so much as look up to see where the chestnuts come from."

This made my friend mad, but God used it to convict him of his sin of ingratitude and to show him his sinful nature. He was led to call upon the Lord to save him from his sins, and to receive Jesus Christ as his personal Saviour. God heard his cry and he experienced the transforming power of God unto salvation.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).—Norman H. Camp



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THE ARM OF JEHOVAH

*I laid me down and slept; I awaked;
for the arm of Jehovah was my pillow*
—Psalm 3:5.

This is a paraphrase by Dr. Delitzsch, and it is one which will appeal to every heart which knows and loves the Lord. However strong we may be, however brave a face we may put on in either the usual or unusual events of life, the fact remains that deep down in every soul there is a sense of need and helplessness. And in the last analysis, we know that the one and the other are so great that only God can be our deliverer.

What wonderful comfort it gives, therefore, to go into our nights of trial and sorrow unafraid, because we shall rest beside our Beloved; and what wonderful new joy and strength it gives us to awake and face our days of stress and strain, knowing that His arm has been our pillow, and hence will be our strength.

We are acquainted with not a few in these present days whose faith has almost failed and who shrink tremblingly from the future because of what it seems to portend. But here is a cure for all distress of this kind. No night may be so long and dark as to take away from us the nearness and dearness of the Lover of our souls; and no day may be so full of glare and heat as to rob our hearts of the consciousness of His watchful and tender comforting.

Let us then remember Jesus Christ. Whatever the future may bring, He will never leave or forsake us.—Henry W. Frost, in *China's Millions*

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It is kindled in the soul of the believer:

1. By the conviction that a divine commission or dispensation of the gospel is committed to him (Jer. 1:17; I Cor. 9:17).
2. By a consciousness of a debt owed to humanity (Rom. 1:14; I Thess. 2:4); we are debtors to man and trustees of the gospel.
3. By the hearty persuasion of the truth of the message, that is, the terrors of the Lord, and the love of Christ (II Cor. 5:11, 14).
4. By self-sacrifice for others' sake (Rom. 9:1, 3; 10:1; Col. 1:24).
5. By confidence in the redeeming power of God's gospel (Isa. 55:11; I Tim. 1:16).

Its effects in the character and life:

1. Overcoming natural self-distrust, slowness of speech, etc. (Jer. 1:4-9).
2. Boldly meeting antagonism and ridicule (Eph. 6:19, 20).
3. Creating an inward necessity. Pent-up fire (Ps. 39:3; Matt. 12:34; Acts 4:20).
4. Imparting courage to attempt to save even the chief of sinners. Passion for souls awakening hope for them.
5. Becoming the secret of actual uplifting power. Men cannot resist impassioned earnestness. No logic like that of love.

—Soulwinner

✱ ✱ ✱

**SUGGESTED TEXTS FOR
FATHER'S DAY**
Leviticus 19:32; Proverbs 6:20; 23:22;
Ephesians 6:1; Colossians 3:20.

✱ ✱ ✱

June, 1947

Brigade to Britain

[Continued from page 689]

mingham; Preb. Colin C. Kerr, St. Paul's Church, London; George Bradford, businessman of Bradford; Rev. J. D. Blinco, Methodist Central Hall, Southampton; Rev. Fred Missen, Central Baptist Church, Teddington; and Lt. Col. W. E. Shewell Cooper, of the Horticultural Bureau, Hextable.

THE AMERICAN LEADERS have not had an easy task here. Before they arrived, distorted stories about Youth for Christ in America had found their way into the British press, and considerable suspicion awaited them. But the prejudice was largely dissipated through the winter-long campaigns of Billy Graham, who labored to the point of near exhaustion in winning souls and in reassuring doubters.

Two years ago Tom Rees initiated a similar work in London's great domed Central Hall, opposite Westminster Abbey. For two seasons now he has held his Saturday night rallies, concluding each spring with a two weeks' series of nightly meetings, and two closing Saturday night rallies in Royal Albert Hall, which seats eight thousand. Seventy per cent of his crowds have been under thirty years of age, proving to church leaders that modern youth can be reached with the straightforward gospel message. Similar efforts in provincial cities have been successful. Manchester has had a Saturday night rally for seven years.

There are also youth organizations that have been carrying on a good work for two generations, their success varying with the spiritual state of the churches with which they were connected. Youth for Christ does not supersede these movements, but will serve to bring them needed stimulus.

Taking all things into consideration, we have faith to believe that God means to do great things for the youth of Britain, and it is no small encouragement to have the ungrudging co-operation of American friends in an all-out offensive.



BUSINESS OR SPORT

We crossed and recrossed the river several times by the ferry boat at Basle. We had no object in the world but merely amusement and curiosity, to watch the simple machinery by which the same current is made to drift the boat in opposite directions from side to side. To other passengers it was a business, to us a sport.

Our hearers use our ministry in much the same manner when they come to it out of the idlest curiosity, and listen to us as a means of spending a pleasant hour. That which should ferry them across to a better state of soul, they use as a mere pleasure boat, to sail up and down in, making no progress after years of hearing. Alas, it may be sport to them, but it is death to us, because we know it will ere long be death to them.

—Spurgeon.

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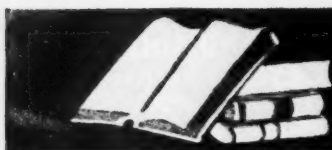
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The Keswick Week, 1946.

This is a report of the principal addresses given in the large tent at Keswick, England, during the 1946 convention. Owing to the intervening war, this was the first gathering since 1939.

Following an introduction by W. H. Aldis, chairman of Keswick Council, the messages are printed in order, beginning with Saturday, July 13, and terminating with Friday, July 19. There are from two to six messages printed for each day.

The addresses of the opening meeting were introductory, laying special emphasis on the revival of the Keswick meetings, and on the main purpose of those meetings—a closer walk with God. The basic theme for Saturday was "After Six Years"; for Sunday, "Worship and Witness"; for Monday, "Firm Foundations." Tuesday, the theme was "Heart Searchings"; Wednesday, "Pressing Home the Message"; Thursday, "The Secret of Victory"; concluding, Friday, on the note of "Saved to Serve."

The messages were delivered by about twelve different speakers. Great stress was laid throughout the week on the scriptural teaching of sanctification.

255 pages. 5½ x 8½ inches. Marshall, Morgan and Scott, London (1946). \$1.25. J.A.S.

Greater Love Hath No Man, by Martin Walker and Theophil H. Schroedel.

This book of fifteen Lenten sermons by two preachers exalts the redemptive work of Christ and should prove a blessing to many readers.

106 pages. 5¼ x 7¼ inches. Concordia Publishing House, St. Louis (1946). \$1.25. W.F.

Atomic Power, by James E. Bennet.

29 pages. 5¼ x 7½ inches. Zondervan Publishing House, Grand Rapids (1946). Paper, 35 cents.

When God Splits the Atom, by Carlyle B. Haynes.

94 pages. 5¼ x 7½ inches. Southern Publishing Association, Nashville (1946). Paper, 35 cents.

These are two excellent booklets, giving simple scientific explanations concerning atomic energy, and a safe and sane presentation of its theological implications and its relation to the welfare and destiny of mankind. The former is written by a prominent lawyer who knows and loves the Lord. The latter is published by a Seventh Day Adventist Publishing House. E.S.M.

The Pulpit Manual and Minister's Guidebook, 1947 Edition, edited by Thomas H. Warner.

This is a book of sermon outlines and pulpit prayer suggestions, together with a children's address and quiz for each Sunday of 1947, sermons for special days, sermon suggestions on the Gospel of Matthew, and illustrations for sermons. There ought to be help here for many preachers, in spite of the appearance of an occasional name generally associated with Liberalism.

351 pages. 5½ x 8½ inches. The Pulpit Press, Great Neck, N. Y. (1946). \$2.00. W.F.

Universal's Radio Gospel Songs, by Emil Soderstrom and Viktor Hedgren.

Here are fourteen songs by fourteen different composers practically and artistically arranged for three-part treble voices. Many years of professional network radio experience on the part of the arrangers and unquestioned musicianship have com-

bined to make this compilation outstanding in its field. The voice ranges are not excessive, the accompaniments varied and original, and the texts are evangelical.

34 pages. 7 x 10 inches. Universal Publishing Co., Chicago (1944). 50 cents. J.P.D.

Bells and Pomegranates, by James S. Tait.

Sixty-four choice original poems arranged under three headings, "Parables in Verse," "Salt and Seasoning," "Seedlings and Songs." All are based on Scripture quotations or references, and will be found most blessed for devotional use or for quotation.

71 pages. 4¼ x 6¼ inches. Pickering and Inglis, London (1946). \$1.35, net. H.L.L.

The Pilgrim's Guide, edited by George F. Tibbitts.

Fifty-two messages "delivered by consecrated and learned men who have held fast to the faith and become successful fishers of men." The author has selected them over a period of forty years, so he gives us choice material, both new and old. Here one finds the sermons of such preachers as J. Wilbur Chapman, George Pentecost, D. L. Moody, W. H. Griffith Thomas, George C. Needham, Arthur T. Pierson, and many others.

600 pages. 5 x 7¼ inches. Gospel Volunteers of the World, Speculator, N.Y. (1946). \$2.50. H.L.L.

Lexical Aids for Students of New Testament Greek, by Bruce M. Metzger, Ph.D., Assistant Professor of New Testament, Princeton Theological Seminary.

Here is a book which will be of invaluable help to the student of the Greek New Testament in his acquisition of a Greek vocabulary. It will prove useful to the young student just learning Greek, and also to the pastor who desires to brush up on his vocabulary so that he may have the joy of reading his Greek New Testament with the ease with which he reads the English translation.

The author lists the words in their descending order of frequency, so that the student first learns the words used the greatest number of times. Wherever the Greek word has an English derivative, he gives the latter as an aid to remembering the meaning of the word. He offers suggestions as to the best method of acquiring a vocabulary. After listing the words to be memorized, the author devotes the second section of his book to grouping these words together according to their common roots. His discussion of the formation of words is most helpful. The book is adapted for classroom use when the instructor is seeking to aid his students in building a Greek vocabulary.

The appendix contains a chart on the Indo-European family of languages, one on the Greek prepositions, and one on a table of correlative pronouns and adverbs.

110 pages. 5¼ x 8¼ inches. Author, Princeton, N.J. (1946). \$1.00. K.S.W.

My Sermon Notes on John's Gospel, by W. P. Van Wyk.

The author of this book is an outstanding preacher in the Christian Reformed Church and enjoys an enviable reputation among his brethren in the ministry for a mastery of the homiletic art. These outlines are very full, and reveal exceptional ability in analyzing a given passage of Scripture and deducing from it valuable and practical lessons. The sermons are logical in structure and the points are presented with great clarity. A possible criticism of the notes might be the relatively few illustrations to serve as windows. But then, in preaching the messages, the author may have employed similes, analogies, and an-

ecdotes that do not find place in the printed outlines.

148 pages. 5 x 7½ inches. Baker Book House, Grand Rapids (1946). \$1.50. C.N.B.

Emblems in the Gospels, by L. B. Buckheimer, D.D.

In this volume by one of the outstanding preachers of the Lutheran Church we have a collection of sermons on some of the most familiar and striking metaphors used by our Lord in His teaching ministry. The messages are helpful and illuminating. They bring out the truth implicit in the figures of speech and do not foist upon them fancies foreign to the truth Jesus sought to convey to His hearers. The applications are most practical.

188 pages. 4¾ x 7¼ inches. Ernst Kaufmann, Inc., Chicago and New York (1946). \$2.00. C.N.B.

This Is the Life, by E. Schuyler English.

This little booklet was prepared by Dr. English at the request of an evangelizing agency known as Christ for America, "for the help of untaught Christians or those newly converted." It admirably fulfills its purpose. Such subjects as "What is a Christian?" "The Christian's Growth," "The Christian's Privilege—Prayer," are treated in a most interesting and lucid fashion. Best of all, the points made by the author are well buttressed by an abundance of Scripture references.

16 pages. 4¼ x 6¼ inches. Christ for America, Philadelphia (1946). 10 cents; \$1.00 per dozen. C.N.B.

The Modern Parent and the Teaching Church, by Wesner Fallaw.

In this volume Dr. Fallaw insists that the home and the Church must unite in Christian education if the job is to be well done. And his program includes adult education as an approach to the training of the child. That there is need of more effective work in this field he shows by statistical tables in the appendices of this work. Some leading denominations are losing ground. His thesis is: "that the family unit, not merely the individual child, must be incorporated in any satisfactory program of religious education."

He views the Church as a "Christian fellowship," in but not of the world. But he discourages authoritarian preaching as a method, and advocates the Ritschlian rather than the dogmatic conception of content of doctrine. Hence he would classify himself as a liberal in theology. He is most optimistic as regards the youth of our day, and blames "adult delinquency" for the sins of childhood and youth. The book contains brilliant flashes of truth amid the commonplace. The author calls for consistent Christian living and the unification of the home, the community and church in ministering to the growing personalities.

225 pages. 5½ x 8 inches. The Macmillan Co., New York (1946). \$2.50. J.H.C.

The Believer at and after Death, by Bishop D. A. Thompson.

There is much in this booklet to commend. Any light that can be given concerning the condition of the believer after death is to be welcomed. The spirit of the author is reverent and wholesome. However, it is to be regretted that his tendency is to read into the problem things which at best are theoretical. As an example, it declares that there are indications that the Lord informs the blessed dead of the latest news from earth which is good and a cause for rejoicing. The interpretation of the parable cited as evidence of this is hardly satisfactory.

53 pages. 4¼ x 7 inches. Letchworth Printers, Letchworth, Herts, England (1946). P.B.F.

Christian Faith and My Job, by Alexander Miller.

Evangelical believers will not agree with some of the theological views in this book, and they will probably disagree with a number of the author's conclusions. On the other hand, it is only too true that we have done so little to help men and women put their Christianity into practice in their daily work, and have so limited conception of the problems that working people must meet, that one feels we need to read books of this kind to stir us into intelligent action. Christianity must work in the market place, in the factory—everywhere. How can we best serve our time and people? 60 pages. 5½ x 8¼ inches. Association Press, New York (1946). \$1.00. H.L.L.

Lot's Wife and the Science of Physics, by Harry Rimmer, Sc.D.

The author presents six messages which have developed as a result of his ministry in colleges and universities where he has met not only the questions of the students, but the unbelieving opposition of professors. He deals with the origin of the earth, of life, of humanity and of sin. He discusses miracles in the light of science. His messages are typically Rimmer in style and content, unique but tremendously helpful—just the thing to meet the questions of young people in high school and college. 160 pages. 5 x 7¾ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids (1947). \$2.50. H.L.L.

Whither Goest Thou? by Percy B. Crawford, D.D.

This is a collection of radio messages by the pastor of the Young People's Church of the Air. The way of salvation is presented in a manner calculated to appeal to young people. It is unfortunate that the book contains many mistakes in spelling and grammatical construction. Some are so serious as to make the author say something which the immediate context assures the reader he does not mean to say (pp. 23, 61).

138 pages. 5½ x 7½ inches. Pinebrook Book Club, East Stroudsburg, Pa. (1946). E.E.F.

Mission Rescue, told by La Verne Morse to Dorothy Fay Foster, pictured by Anthony Abruzzo.

This is a true and inspiring story of missionary experience in China, India, and Burma, and is presented in visualized form. It comprises 225 two-color continuous pictures that appeal to any age reader. This book should stimulate an interest in missions.

48 pages. 7¼ x 10¼ inches. Standard Publishing Co., Cincinnati (1946). 35c each; \$3.50 doz. J.F.H.

Is the Dance Dangerous? by Porter M. Bailes.

This booklet is the voice of a preacher crying out the stop-look-listen warning to his young people, and young people of other churches, about the inevitable dangers of—shall we say—the social dance, not to mention the public dance. While many books and pamphlets have been written on this general subject, Mr. Bailes, without weakening his position, pens this material without citing lamentable, distressing, and unfortunate stories of the results of the dance. It is concise, direct, and to the point.

20 pages. 5¼ x 7¼ inches. Zondervan Publishing House, Grand Rapids (1946). 35 cents. G.S.S.

Through Winding Ways, by Zenobia Bird.

Bradley Storm accepts Christ during his student days at a Christian college. He stifles an inward conviction that his place is in the foreign field, for he is determined to stay at home and become a prominent physician. Even his love for Christine, who is definitely committed to foreign missionary service, does not cause him to change his plans. He goes on to medical school, realizing that his decision means giving up Christine. The reader will follow Bradley with interest as he goes to the Kentucky mountains to do medical missionary work.

There he has experiences which lead him to make a complete surrender of his life for the foreign field. As we bid farewell to Bradley and Christine, we see them happy in the knowledge that soon they will be in China, the field of the Lord's appointment for them.

160 pages. 5½ x 7¾ inches. Fleming H. Revell Company, New York (1946). \$1.50. E.E.F.

Games of Bible Characters, by Jerita V. Blair Head.

From three to eight players should play this game, though only two may participate. It comprises sixteen sets of four illustrated cards each, and the sets are identified by letters. Each card contains four short paragraphs concerning the character presented, whether an apostle, a disciple, prophet, king, judge, leader, or patriarch. Furthermore, each character has a value of so many points and the winner is he who holds the most points.

1 box of 64 cards. Zondervan Publishing House, Grand Rapids. \$1.00. J.F.H.

Junior Days at Mountain View, by Gene Farrell.

Suitable for young teen-age and high school students, this story incorporates the stand young Christians must take against worldly teachers and classmates in our modern high schools. In this story they met the ridicule and jibe on every hand with the assurance and confidence which faith in the Saviour gives them.

This testimony is put to the test when trapped in a forest fire. Another incident occurs on the athletic field, bringing evidence of "foul play." The malicious attack of a group of school students is stopped just when all seems hopeless, and yet faith does not waver—victory is theirs on all counts.

88 pages. 5½ x 8 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids (1946). \$1.00. G.S.S.

Jesus Only, by Vance Havner.

Taking its title from the first meditation, this volume is a series of fourteen devotional meditations by this well-known conference speaker. It is a book to be commended to the Christian public. The style is most appealing and the teachings are sound.

The author follows the usual interpretation that John the Baptist had wavering faith because of his prison hardships. Such a view cannot be sustained in the face of Christ's vindication of John. It was not a question of uncertain faith, but of perplexity over the question as to whether two Messiahs should be looked for to make full the prophetic picture. The interval between the cross and the victorious coming is not clearly disclosed in prophecy. The true explanation must be found in this light.

94 pages. 5 x 7½ inches. Fleming H. Revell Company, New York (1946). \$1.25. P.B.F.

For Better Not for Worse, by Walter A. Maier.

This "Manual of Christian Matrimony" covers courtship, engagement and marriage, showing God's standards of purity, and dealing frankly with the awful offensive against Christian morality on the part of the movies, Modernism, Communism, and materialism. It gives the secrets of a happy home; in fact, covers almost every question that a young couple could ask. Some of the illustrations are a bit out of date, but this does not seriously lessen the value of the book. First published in 1935, the book was revised and the third edition issued in 1939.

600 pages. 6 x 9 inches. Concordia Publishing House, St. Louis (1939). \$2.75. H.L.L.

How Prayer Brings Revival.

In this booklet four well-known Christian workers have each written a message: "Glimpses of Earlier Revivals," "Revivals in the Bible," "How the Fire Fell When They Prayed in Faith," and "How to Start and to Conduct a Cottage Prayer Meeting."

Though small in size it presents a great challenge to pray for revival. 24 pages. 3½ x 6 inches. Christ for America, Philadelphia (1946). 10 cents; \$1.00 a doz. J.F.H.

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- No. 9 "When He Calls I'll Fly Away," "The Old Rugged Cross."
- No. 10 "Tis Wonderful to Me," "When They Ring The Golden Bells."
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89 pages. 4½ x 7 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids (1939). \$1.50. H.L.L.

Sing in Praise, by Opal Wheeler, illustrated by Marjorie Torey.

Here is something definitely unusual in a children's book. It is a collection of the best loved hymns of the church in the simplest possible arrangement, and with a background story adapted for use with children. The colored illustrations, which "have an almost breath-taking quality of beauty," are used with profusion. Every worker with children will want to see this choice book.

95 pages. 8 x 11 inches. E. P. Dutton Co., New York (1946). \$3.00. H.L.L.

The Birthday of Souls, by James McGinlay.

This book contains seven sermons by the author on such subjects as "The Birthday of Souls," "A Fortnight with Peter and Paul in Jerusalem," "A Great Preacher Down in the Dumps," "Labor, Capitalism, and God," etc.

These soul-stirring messages present a real challenge to the reader.

151 pages. 5½ x 7¾ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1946). \$1.50. J.F.H.

India Color Book, by Theodore Engstrom, illustrated by Paul Hubart.

Children will enjoy coloring these pictures, and will learn something about the people and customs of India.

24 pages. 7¼ x 10¼ inches. Zondervan Publishing House, Grand Rapids (1947). 35 cents. E.E.F.

Power for Peace, by O. Frederick Nolde.

The author appraises the present world situation by the words: "The fate of mankind now hangs in the balance." He lays bare his sense of moral obligation for world welfare by saying: "We must bring world

order out of world chaos or face the possibility of destruction." Recognizing the power of United Nations, he lays down as his thesis that the "Power for Peace" may be found in "The Way of the United Nations and the Will of Christian People."

This volume is intended as a basis for discussion by church groups as to the possibility of applying the gospel to the program of the United Nations. Its study will also be informative as to the various principles and phases of the United Nations as set forth in the Charter. Its value and practicability will be determined by whether or not the author's conception of the work and teaching of the Church is in line with a proper interpretation of the Word of God as found in the Scriptures of the Old and New Testaments.

It is the opinion of the reviewer that the high hopes of the author will not find realization by hitching together the United Nations and "The Will of Christian People." The desired result of this union does not seem to be scriptural.

138 pages. 4¼ x 7½ inches. Muhlenberg Press, Philadelphia (1946). Paper, \$1.00. J.H.C.

The Healing Hand of God, by Alfred Doerffler.

This is a series of sixteen individual four-page folders designed as meditations and prayers for the sick.

There are a good many comforting thoughts brought out. Each folder commences with a Scripture quotation, and continues with a series of meditations on the theme suggested by the text. Then follows a suggested prayer, and after the prayer, in some instances, a sermonette.

It is in convenient form for sick folk to use, and in the main, is quite scriptural.

64 pages. 3½ x 6 inches. Concordia Publishing House, St. Louis (1946). 25 cents per set (paper). J.A.S.

Zuni Also Prays, by C. Kuipers.

The setting of this book is in the Indian village of Zuni, south of Gallup, in New Mexico. The book presents the customs and life of the American Indian as lived on those desert plains and, also, the work of the missionaries.

There are twelve very interesting chapters of all phases of this home missionary work. Sixty-eight photographs in the book help to impress the readers with the situation.

Those who have journeyed through our southwestern desert, either by car, bus, or train, will be in a position to appreciate the geographical setting of the book.

157 pages. 5 x 7¾ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1946). \$1.50. G.S.S.

Tom Hunter, Sophomore Halfback, by Ken Anderson.

Tom Hunter and some of the other football team members resent the new coach's Christianity. However, a consistent Christian life does its work.

This book will interest and help young people.

86 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids (1945). 75 cents. J.F.H.

Jack Dawn and the Vanishing Horses, by Joseph Welter Coughlin.

Jack Dawn, though a fine boy of fifteen, does not know the Lord. He and some of his boy friends not only find Christ at a boys' camp, but also find plenty of excitement. They meet and outwit a gang of horse thieves. This book will greatly interest boys.

175 pages. 5½ x 8 inches. Van Kampen Press, Chicago (1946). \$1.50. J.F.H.

Bible A B C's in Rhyme, poems by Jean C. Keegstra, drawings by George G. Benes.

Children will enjoy these pictures and rhymes and from them will learn not only their A B C's, but also something about Bible incidents and characters.

15 pages. 7½ x 10½ inches. Zondervan Publishing House, Grand Rapids. (1946). 35 cents. E.E.F.

How to Have a Revival.

This book contains addresses delivered at the Conference on Evangelism sponsored by *The Sword of the Lord* at Winona Lake, Ind., in 1945. Containing messages by Hyman J. Appelmann, Joe H. Hankins, Jesse Hendley, Bob Jones, Sr., John R. Rice, and Robert J. Wells, the book is compiled and edited by Wells and Rice.

399 pages. 5¼ x 7¼ inches. *Sword of the Lord Publishers*, Wheaton, Ill. (1946). \$3.00. K.S.W.

India: A Friendship Map.

This illustrated, colored map of India should be of real interest to mission study classes, since it presents much valuable information in association with pictures and localities. A small map insert shows the major language areas.

27 x 32½ inches. *Friendship Press*, New York (1946). Paper, 50 cents. H.R.C.

New Testament Heroes, Acts of Apostles Visualized, Book One, edited by Dorothy Fay Foster, and illustrated by Fred D. Lohman.

This is a Bible visualized book beginning with the Day of Pentecost and concluding with Paul's first missionary journey. It contains 225 full-color, continuous Bible pictures, with characters in colorful and animated form. Boys and girls, especially, will find it enjoyable and enlightening.

48 pages. 7¼ x 10¼ inches. *The Standard Publishing Co.*, Cincinnati (1946). 35 cents; \$3.50 a doz. J.F.H.

The Wind Swept Harp, by Grace Noll Crowell.

A new volume by this well-loved poet is always welcome. "Her poems have been said to have the widest appeal of any living American, for she touches common things and common hopes with new beauty and with the love of God." There is something exquisitely fine about her poetry—uplifting, inspiring, stimulating to one's faith. Not all the poems are religious, but it is almost impossible for her to write without a spiritual message.

76 pages. 5 x 7½ inches. Harper and Brothers, New York. (1946). \$1.00. H.L.L.

Church Ushering, by Paul H. D. Lang.

Although ushers in Lutheran churches were especially in the mind of the author when he wrote this book, there are valuable suggestions here which church ushers everywhere could read with profit.

61 pages. 4 x 6¼ inches. *Concordia Publishing House*, Saint Louis. (1946) 20 cents. W.F.

Progressive Choir Series, by Emil Soderstrom.

These eight-part choral arrangements help to satisfy an oft-expressed desire of choir directors for hymns and gospel songs expertly "tailored" for ambitious groups. Arranged by the chief staff arranger for NBC in Chicago, these three volumes of familiar hymns (volumes four and five have recently been added, presenting more elaborate original compositions) are of medium difficulty and proved effectiveness. Choirs and audiences alike will enjoy these old gems in their new settings.

Volume I, 8 pages, 7 x 10 inches (1936). 18 cents.

Volume II and III, 12 pages each, 7 x 10 inches (1943). 27 cents each.

Volume IV, 16 pages, 7 x 10 inches (1945). 25 cents.

Volume V, 12 pages, 7 x 10 inches (1945). 20 cents.

Universal Publishing Co., Chicago. J.P.D.

Church Posters and Publicity Graphically Presented, by Homer H. Seay.

This is a timely book, profusely illustrated, containing 35 full pages of alphabets, symbols, and designs. It meets a definite need in the field of church posters and publicity, and will aid in the promotion of church and young people's activities. The author has written in so clear and comprehensive a manner that the novice will not only readily understand, but also be able

to make use of the material offered. The mature artist will also find it of value.

79 pages. 7 3/4 x 10 3/4 inches. The Wartburg Press, Columbus (1946). \$3.00. J.F.H.

Where Two Ways Met, by Grace Livingston Hill.

Paige Madison, recently discharged after overseas duty, returns to his home town, where he is employed by Harris Chalmers, a prominent and wealthy realtor. Reva, Chalmers' pampered and worldly daughter, has designs on Paige. June Culbertson, whose father is the new minister, is a consecrated Christian and lives a life of fruitful service. Such is the setting for an interesting story.

The author has made the way of life and the way of victory plain in this book of spiritual fiction.

256 pages. 5 1/4 x 7 3/4 inches. J. B. Lippincott Company, Philadelphia and New York (1947). \$2.00. J.F.H.

The Sign That Saves, by Alvin O. Carlson.

The writer, a former chaplain, has drawn upon his experiences in World War II, using them to illustrate spiritual truths. For instance, fire having destroyed their Geneva Convention cross, a GI volunteered his shirt and the blood of one of the wounded buddies was used to make a cross on the white background. They were spared as the result.

This book honors the shed blood of Christ and is a real tonic for every Christian.

41 pages. 5 1/2 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids (1945). 35 cents. J.F.H.

What of Missionary Specialists?

[Continued from page 678]

do for the mission field. We need young men and women with a deep and intense faith in Christ, a faith tested in experience, with a passion to make Him known to others, and with an ability both to go on with Him and to lead others out into that same place of trust and of ever-deepening life in Him. We need such young people who will heed the Lord's call to serve in the hard places—to bury themselves in some foreign field for Christ, that their burial may result in a hundredfold resurrection. This we need most of all; and if to this spiritual foundation we are able to add useful accessory skills, we shall rejoice the more.

But let us not be deceived in evaluating these accessory skills. Few missionaries, apart from those engaged in evangelistic, educational or medical work, will ever have the opportunity to devote full time to one special phase of work. The needs are too varied and too pressing. The teacher often finds he must dispense medicines, and the preacher must turn his hand to building, if it is to be done at all. The linguist often has to engage in carpentry and repair work, and the printer must frequently be the preacher, while some one has to keep the station accounts and deal with the civil authorities. Seldom, if ever, is it possible for a mission to have a specialist for each of its varied activities.

Neither is it always desirable. Just as medical specialists sometimes concentrate so intensely on their own small field that they lose sight of its relation to the health of the body as a whole, so it may happen to the missionary specialist.

Literary work is a pressing need on almost every mission field today, and is becoming more and more urgent with the growing literacy. But for this task more

is needed than a special skill in writing, or a grammatical knowledge of the native tongue. The needed books of devotion must come from hearts that know real devotion, for the spirit is more important than the grammar which clothes it. Such books must also be born of an understanding of the people and of their needs, a knowledge which comes after long-continued and intimate fellowship with them. Even the illustrations used must be made to fit the common experiences of a people to whom the life of an American city would be incomprehensible. No new missionary, however thorough his preparation, is ready for this ministry of writing until he has gained adequate experience with the people. And the same is true of other specialties.

IS THERE NOT A DANGER, then, that in our advocacy of missionary specialization we shall somehow go off on a tangent? These skills are human skills, and their mastery is an objective of human endeavor. Are they to be the key to missionary advance? Is human wisdom and skill and effort the power which will achieve the spiritual transformation man needs? Was the mastery of human arts and devices the secret of the success of the great Christian missionaries of past years? Does the Lord no longer say, "Not by might, nor by power, but by my Spirit"?

We do not depreciate the usefulness of special skills; they can be valuable tools in the hands of a good craftsman. But the real secret of success is not in the tools, but in the workman. That man into whose heart Jesus Christ has entered and taken control, the one who has heard God's call to bear the life-giving message to other lands and people, the one who has learned to follow the Spirit's leading and, identifying himself wholeheartedly with those he wants to reach, places every faculty in the Spirit's power to use as He will—that man holds in himself the key to missionary advance.

The world's problems are still fundamentally spiritual. Their solution must also be spiritual. And whatever other training a missionary candidate may enjoy, his essential preparation must still be that of the spirit.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

When Frederick the Great, king of Prussia, asked the court chaplain for an argument that the Bible is an inspired book he answered, "Your Majesty, the Jews." It was well said. To the Jews were committed the oracles of God. These oracles of God, the Holy Scriptures, the law and the prophets, are filled with a large number of predictions relating to their own history. Their unbelief, the rejection of the Messiah, the results of that rejection, their dispersion into the corners of the earth, the persecutions and sorrows they were to suffer, the curses which were to come upon them, their miraculous preservation as a nation, their future great tribulation and final restoration—all these and much more were over and over announced by their own prophets. —Arno C. Gaebelein.

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Alumni News

PUBLISHED BY AND IN THE INTEREST OF THE
ALUMNI ASSOCIATION OF MOODY BIBLE INSTITUTE

Robert A. Cook, Editor • Lawrence E. Pearson, President, Alumni Association

Chicago Alumni Rally

MORE than 250 former students now living in the Chicago area, some as far as 100 miles distant, rallied to a dinner and concert at the Institute on Apr. 14, to renew old acquaintance, spur alumni morale, and set the stage for greater activity everywhere.

Following a short business meeting, in which Dean William Culbertson addressed the group, and a committee was set up to plan further Chicago-area activity, several hundred more former students joined the entire Institute family to hear the first complete concert by the Moody Chorale, student music group.

Under the direction of James P. Davies, the choir, which recently completed its first tour of the Eastern States and Canada, sang songs of praise, prayer, and devotion, in addition to instrumental numbers by members of the group.

Highlight of the concert was a section entitled "Moody Music." This portion of the program portrayed in a single unit much of the sacred music men of the Institute have written in past years. Trios, duets, instrumentalists, and the entire choir joined in hymns that are favorites with Christians everywhere, written by such immortals as Ira D. Sankey, D. B. Towner, James M. Gray, William M. Runyan, George S. Schuler and others.

Climax of the section came when the choir paid special tribute to President Will H. Houghton, with special arrangement of "Songs in the Night," the words and music being written by Dr. Houghton.

Missionaries bound for India under the Scandinavian Alliance Mission stop for a picture just before leaving the Pacific Coast. Left to right, Norma Tharaldsen '45, Rosemary Turner '44 and '45, Gwendolyn Tomlinson '45, Grace Johnson, Arthur Jensen '20, Marion Temple '36, Mrs. Davis '42, Carl Davis '42, Mary Hogerson, and Doris Frazer '46.



Former Student Special!

Several former students of the Institute made up a single party sailing recently for India under the Scandinavian Alliance Mission.

Headed by Carl Davis '42, and Mrs. Davis (Agnes Larson '42), and their two children, the only returning members of the group, at least four of the missionaries were graduates of classes in the past few years. They include Norma Tharaldsen '45, Rosemary Turner '44 and '45, Gwendolyn Tomlinson '45, Doris Frazer '46, and Marion Temple '36. In addition, Grace Johnson and Mary Hogerson completed the sailing party.

Now scheduled to work in a newly acquired area of the mission, Mr. Davis heads for one of the most difficult parts of the entire field. His station is said to be located in country strafed by religious warfare, and hardened to the gospel in every way.

With a record number of former students arriving on the fields as missionaries last year, 1947 also promises to be a record year if the present rate of sailings continues. The almost two thousand former students now in 88 countries of the world stand in need of earnest and continuing prayer.

WEDDING BELLS

Donald MacDonald and Ann Wilcox '43, Jan. 31, at Detroit, Mich. MacDonald is executive secretary of Christian Business Men's Committee International, and was recently transferred from Detroit to Chicago. The MacDonalds made Founder's Week Conference part of their honeymoon.

Francis W. Goodman and Helen Grijf-

jeth '46, Jan. 24, at Hickory Corners, Mich.

Donald E. Grimes '47, and Gloria Jean Carver '47, Apr. 30, at Michigan Center, Mich.

Richard John Reetzke '46, and Phyllis Anne Hacksten '45, Mar. 1, at Villa Park, Ill.

George E. Horton and Evelyn Louis Edwards '46, Jan. 26, at Paynes, Miss.

FROM OVER THERE

Anna Munsell '24, reports from Honduras that a native conference recently saw four believers baptized, two professions of belief in the Lord Jesus, and the dedication of a child by believers in one service. Miss Munsell tells of much need for native workers in the area, as well as a chapel for worship.

Wayne Divine '40, and Mrs. Divine (Agnes Hawkins '39) have returned to Barbados, B.W.I., to begin their second term of service. Mr. Divine is superintendent of the work in Barbados, where they have seven churches. Along with the regular services of the churches, they hold children's meetings, revival services, class for converts, open-air meetings, and the training and counseling of native workers.

Paul Stough and Mrs. Stough (Betty Quackenbush '39) are looking forward to their return to the Belgian Congo early this fall. On return from the field last year, their youngest child, Phillip, was stricken with infantile paralysis. However, after five months' treatment, he is almost well, and the Stoughs look once more to Africa and their work there.

Twelve boys and girls professed Christ at a special prayer day service in the Kano Church, Kenya Colony, East Africa, where William Mundy, '21 and Mrs. Mundy (Lily Pierson '22) are working. The Mundys have been working with a tribe of lion-hunters in their section, and report that the Lord is using them greatly.

Alfred Thompson '12, and Mrs. Thompson (Flossie Gibson '13) returned to Nigeria recently after their ninth furlough in this country. Beginning their work in Africa in 1913, the Thompsons arrived where not one Christian was known in the tribe. The work there now consists of a flourishing church with its own evangelist, and five neighboring churches among the same tribal villages.

BIRTHS

To Gerald J. Tuinstra '44, and Mrs. Tuinstra (Thelma Maack '44), a son, Roger Elliot, Jan. 3, at Princeton, Ind.

To Ralph M. Compson '33, and Mrs. Compson (Kathryn Anderson '34), a son, Ralph Wesley, Mar. 8, at Big Rapids, Mich.

The Moody Bible Institute of Chicago



To Nelson Kring '40, and Mrs. Kring, a daughter, Priscilla Sharon, Feb. 26, at Milford, Mich.

To Melvin G. Wistner '44, and Mrs. Wistner (Jessie Loizeaux '44), twin daughters, Janet Farel and Joan Ferris, Feb. 28, in Puerto Rico.

To Lewis A. Wilson '40, and Mrs. Wilson (Agnes L. Grant '41), a son, Dwight Lyman, Mar. 30, at Trotwood, Ohio.

To Arthur George '44, and Mrs. George, a son, Richard William, Mar. 23, at Wakefield, R.I.

To Fred Lemmert '39, and Mrs. Lemmert (Sophie Polich '39), a son, Ronald Dean, Mar. 26, at Chicago, Ill.

To William J. Sweeting '43, and Mrs. Sweeting, a son, William George, Mar. 30, at Chicago, Ill.

To Keith Utterback, and Mrs. Utterback (Esther Schlamann '45), a son, Kenneth Lee, Mar. 13, at Chicago, Ill.

68 New Alumni

On Thursday evening, April 24, 68 members of the April '47 class changed status from "senior" to "alumni," at the annual winter term commencement.

Highlighting the entire day of graduation activity was a stirring and challenging message by Dr. G. Allen Fleece, formerly a member of the Institute faculty, now instructor at Columbia Bible College, Columbia, S.C.

Speaking on the topic "The Wells of Salvation," Dr. Fleece took his text from Isaiah 12:3: "Therefore with joy shall ye draw water out of the wells of salvation."

Dr. Fleece exhorted the graduating class to claim promises of the infilling of the Holy Spirit just as much as they claim the promises of salvation. The "shall" of sufficiency in the text is just as much a promise as the assurance of "shall have everlasting life." He also cited passages in John 3 and 7, and Acts 1 as being equally important in the Christian life.

Two anthems by the Moody Chorale, under the direction of James P. Davies, preceded the address. In addition to an old camp-meeting anthem "Shout On, Pray On," the choir dedicated its second number to two members of the graduating class who had been with the choir. "He's My Guide," portrayed the life of the believer "All the Way from Earth to Glory, He's My Guide."

Freelin Carlton, member of the Institute board of trustees, presented the diplomas to the graduates in the absence of President Will H. Houghton, as Miss Ruby A. Jackson, registrar, read the names.

The class exercises of the morning, presided over by Bernard R. DeRemer, president of the class, were highlighted by two simple, yet helpful addresses by

Ida Lucia and Robert Sample.

Miss Lucia, taking as her topic "Adorning the Doctrine of God," called on each Christian not only to make known the gospel of God, but to enhance the beauty of it, as stars adorn astronomy and the rose adorns botany.

Taking the class motto, "Meet for the Master's Use," as the title of his address, Mr. Sample cited (1) Whom God uses, (2) How He uses them, and (3) What are the results. Climax of his address came when he stated, "Our character and behavior must be in accordance with our most holy charge."

Assisting Mr. DeRemer in the exercises were the other class officers: Lillian Chipley, vice-president; Mildred Davis, recording secretary, Audrey Fraser, corresponding secretary; and E. William Harris, treasurer.

Both the words and music of the class song were written by Russell Sessler, Jr., a music major who had given an entire recital a few nights previous to his graduation. The entire class joined in singing "For the Master's Use," at both the class exercises and the graduation supper, which followed the faculty reception.

Those receiving diplomas are:

General Course: Neva Lenore Billups, Gladys Elizabeth Calhoun, Beverly Mae Chambers, Lillian Edna Chipley, Edith Violet Christiansen, Evelyn M. Coddington.

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Missionary Course: Ruth Elga Abuhl, Dorothy Catherine Chamberlain, L. Mildred Davis, Arlene Mae DeWaard, Dorothy Mima Doore, Irene Dorothy Faffler, Ruth Bernice Finstrom, Audrey Pearle Fraser, Lena K. Flesen, Mildred Ruth Hartson, Lucile Jean Hukill, Juanita Ruth Kaiser, Eleanor Caroly Lightbody, Alice Elaine Lindsley, Ethel Mae Longenecker, Katherine Louco, Ida Lucia, Margery Catherine Moore, Patricia Elaine Pullen, Jean Marcia Quimby, Susie Fischer Sample, Joyce Ann Taylor, Lucille A. Williamson, Betty Lou Wortinger, Bernard R. DeRemer, E. William Harris, and Robert D. Sample.

Christian Education Course: Madeline Ruth Brown, Margaret Lucille Campbell, Hilda Frances Halley, Mary Lucile Hebert, Jean Bernice Luplow, Stella Shelton Miles, Irena Dora Pinter, Doris Dillin Prindle, Antoinette Eugenia Robinson, Dorothy Mae Sherman, and Ruth Ann Weinmann.

Christian Education-Music Course: Rebecca May Dirksen, Eleanor L. Kellogg, Donna Lovena Lichow, Evelyn Louise Olson, Jean Esther Orr, and Amber Lucile Toulson.

Music Course: Lois Jean Allen, Virginia Margaret Reynolds, Olive Ione Van der Linden, and James Russell Sessler, Jr.

STUDENTS OF OTHER DAYS

William Ward Ayer '19, pastor of Calvary Baptist Church, New York, recently was voted "third citizen" of the metropolis in a Mutual Broadcasting System poll. Members of the church were surprised to discover that their pastor, minister in a conservative Baptist church, whose chief message is "Christ and Him crucified," could crowd so close in popularity to America's leading Catholic prelate, Cardinal Spellman, and the nation's first public woman, Eleanor Roosevelt, first and second, respectively.

After six years as chaplain in the United States Army, Howard Johnson '31, has accepted a call to the First Christian Church of Fort Worth, Tex., as educational director. He is also serving as dean of the Leadership Training School sponsored by the Christian churches of Fort Worth.

Arthur W. Christmann '45, is now working with the Rural Bible Crusade in South Dakota. In addition to the organization of children's Bible classes, Christmann edits a small newspaper for all "500 versers," distributes tracts in the rural areas, and works with families in distant places.

Archer E. Beals '19, recently resigned as pastor of the First Baptist Church of Russell, Iowa, after a ministry there of nearly twenty-five years.

Robert W. Fischer '44, for the past five years assistant to Dr. H. H. Savage in the work of the First Baptist Church,

Pontiac, Mich., accepted a call to the pastorate of the Bible Church at Three Rivers, Mich. Mr. Fischer served as youth leader and music director in the Pontiac church, as well as assuming the pastorate of branch churches. He also organized the Pontiac Youth for Christ, a group which attracted wide attention.

Extensive Bible-marking courses, teacher training, Great Truths of the Bible, and classes in Bible Study Methods are all part of a new miniature French Bible School for Child Evangelism workers of Montreal, Quebec. The school is under the direction of Beula Courtney '24, director of the Child Evangelism Fellowship of Montreal. Some twenty-five to forty French Canadians are already enrolled in the courses designed to begin an intensive work with the children of that area.

Betty Schultz Harrison '45, was director of religious education and music at the West End Presbyterian Church in Hopewell, Va., until recently. From a very small enrollment, the Sunday school alone grew to more than three hundred pupils in the past two years.

Lo-o-o-ng Distance

Robert D. Sample, speaker for the men of the April '47 class, has a really interested sister. A worker for Western Bell Telephone Company, his sister Nora had an hour's broadcast of the graduation exercises telephoned from WMBI in Chicago all the way down to Houston, Texas!

TO THEIR REWARD

John A. Goodell, field representative for the Institute for the past twelve years, died Apr. 18, at Alhambra, Calif., after an illness of three weeks. Mr. Goodell dedicated his life to Christ through an Institute Correspondence School course, and offered his services to the school at that time. Up until the time of his illness, he was field representative in the Western States.

Nella Ryslaarsdam '22, a missionary in Dulce, N.M., died on Apr. 8 at Grand Rapids, Mich., after a short illness.



Can We Be Christians Today?

[Continued from page 679]

Christianity, had the army baptized, and made it quite fashionable to be a professing Christian. The Church accepted the patronage of the world, and popularity has wrought more harm than ever persecution could do. The Church prospered under persecution; the blood of martyrs was the seed of the Church. But she always suffers when patronized.

CAN WE BE NEW TESTAMENT

CHRISTIANS—not just church members, but New Testament Christians—today? I dare say that no man can be a real Christian today for twenty-four hours

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without a collision with this world order somewhere. For the present world order, politically, economically, socially, educationally, religiously, is pagan. One cannot be a Christian and get along with this world. Our Lord said it would hate us, because it first hated Him. The only reason it does not hate us more now is not because the world is more like Christ, but because we Christians are so unlike Him.

We need a resurgence of New Testament Christianity. Every now and then down through the centuries there have been men or groups who had a fresh Pentecost, and then there was a revival of the primitive faith, a new chapter in the history of real Acts-of-the-Apostles religion.

During the Dark Ages, there were faithful souls who kept the fire burning. It flared anew in the Reformation with a fresh discovery of justification by faith. The Moravians and Quakers added new chapters. There was a mighty impact when the Wesley revival precipitated a spiritual crisis. The Great Awakening in America, the glorious days of Finney and Moody, all were mighty outbreaks of the old faith in new power.

When these movements start, they are very simple; then they become very complicated, and bog down later in the machinery men build to keep them going. Finally, the Holy Spirit abandons the wreck and starts over again.

Today, with Communism and Catholicism at grips in Europe, with Modernism despoiling the churches in America, we rejoice that there seems to be emerging a new manifestation of the old faith. Thousands of believers are witnessing to the Book, the blood, and the blessed hope of our Lord's return. Called by many different names, they are not popular among the intellectuals, the liberals and the pagans. They have their weaknesses; there are present among them sins of flesh and spirit; especially do they need a fresh Pentecost. But, with all their failings, they represent the hope of a new awakening.

NOW, JUST WHAT did the New Testament Christians have? Three marks of primitive Christianity stand out.

First, the early believers had personal faith in a crucified and risen Saviour and Lord. That is the gospel, that Christ died and rose again; not that Christ taught or that He lived the ideal life, but that He died for our sins and rose for our justification.

And it was "according to the Scriptures," then the Old Testament, which puts the whole Bible where it belongs instead of letting each man interpret the New Testament as he pleases and then call his interpretation a sufficient standard of faith and practice.

That Christ died and rose again according to the Scriptures is the gospel, and the early Christians believed the good news and trusted Jesus Christ as Saviour and obeyed Him as Lord.

Secondly, they were filled with the Spirit. Personal faith in Christ is enough for salvation, but it is not enough for witnessing power. It was not enough

even for those who had companied with Jesus in the days of His flesh. In His darkest hour they had forsaken Him, and before Pentecost they were hidden and fearful. Pentecost got them outdoors!

The Church today is hiding behind tons of brick with a pre-Pentecost experience. It needs to get outdoors, testifying in the market places to the wonderful works of God. Pentecost came once for all historically and dispensationally, but there can be a fresh Pentecost experientially wherever and whenever men fully yield to Christ and receive the filling of the Spirit.

Finally, the early Christians were living witnesses to Jesus Christ. He had said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). He had also said, "Ye are witnesses of these things." His death and resurrection (Luke 24:48). The apostles put it this way: "We are his witnesses of these things" (Acts 5:32). They testified both to Christ and to the truths about Christ, both to the whom and the whats, for you cannot separate them.

In these days when we hear a lot about "No creed but Christ," it is well to remember that even that slogan states a creed, for a creed is simply what one believes. You cannot escape a creed by saying you believe simply in Christ. One cannot truly believe in Christ and then deny what Christ claimed for Himself and what the Scriptures teach about Him. We are His witnesses of these things.

Personal faith in Christ, the filling of the Spirit, personal witnessing—let any man start out with that, and he will make an impact on His day and generation. Let any group of Christians start out with that, and they will precipitate a crisis. For we are here to create a crisis. "This is the condemnation [Greek, crisis], that light is come into the world, and men loved darkness rather than light because their deeds were evil."

The early Christians were world up-setters, disturbers of the peace. Paul created no small stir in Ephesus. They followed One who caused a division among the people in His day, who said He came not to send peace but a sword.

There are, indeed, those who cause division, whom we are to avoid (Rom. 16:17), but there is that true division that results from taking sides with Him who said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

Do you have these marks of a New Testament Christian? If not, make it your business to get them! God give us a fresh outbreak of New Testament Christianity that will make a head-on collision with this pagan age and upset the world again for Jesus Christ!



OUR SECRET STRENGTH

I sought in vain for the secret of America's greatness until I went into her Sunday schools and churches. Then I understood why France is a slave and America is free.—De Tocqueville



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Every Word of God Is Pure [Continued from page 687]

because one careless, selfish girl had thought she knew better than her elders. People who know her story would not think of naming one of their children Dinah.

The other story is that of a sweet and good young girl named Tamar. She was Absalom's sister, the daughter of King David. She had a half-brother named Amnon, but they lived in different houses and seemed to each other more like cousins.

Amnon ran around with a profligate cousin named Jonadab. Amnon told Jonadab that he had fallen in love with Tamar, but he knew he had no hope of marrying her and it simply made him sick. Then Jonadab suggested a vile scheme by which Amnon could trap her in his house. He should play sick and get his father to send Tamar over to cook for him.

Now God has given every pure-minded girl and boy a sort of sixth sense by which they can detect danger, so Tamar must have heard an inner voice telling her that she should not go to Amnon's house. But she did not heed it. She went, and Amnon carried out Jonadab's treacherous plan. But afterward he hated Tamar more than he had loved her before. He insultingly ordered her out of the house and told his servant to lock the door after her.

Tamar went home crying piteously. When Absalom found out what had happened he was very angry, as also was her father. Later, Absalom killed Amnon and fled the country. He and his father became enemies because of it, and Absalom tried to steal David's throne. The great king fled before his son, barefoot

and in sackcloth, weeping aloud as he went. The whole nation took sides and there was a terrible battle. Absalom and twenty thousand men were killed! All because a girl—a sweet, good girl—had failed to listen to that inner voice which God has promised that we shall hear behind us, saying, "This is the way, walk ye in it," when we turn to the right or to the left.

These stories have an equally important lesson for boys, which is obvious in each case. But no better story for them could have been devised to show the injustice of a double standard of morals for men and women than a third one which might have saved millions of homes from being broken if mothers, fathers and teachers of boys had been wise enough to put it into acceptable English and tell it in all its forcefulness. It is the story of Judah and his daughter-in-law Tamar.

People have long stumbled over these divinely given tales because of the frank oriental way in which parts of them have been expressed. But Satan wins very easily if we discard God's remedy merely because of the delicate nature of the wrapper in which it comes.

Today, when sex novels are a part of the prescribed reading in our schools, when the name of the vilest of diseases is in the vocabulary of teen-aged youth, when matters of sex are discussed in almost every magazine which they handle, and when such expressions as "birth control" and "planned families" are in general use, it shows exceedingly poor resourcefulness on the part of Christian parents and teachers if they are unable to translate these priceless

Bible stories into acceptable and effective correctives.

Tamar longed to become a mother. She probably had heard that God had promised to send a Redeemer into the world through the line of Abraham, Jacob, and her father-in-law, Judah. But her husband was a wicked man and God did not let him live, leaving her childless. Then she married Judah's second son, but he refused to have children; and he also died leaving her childless. Judah told Tamar to go home to her family and that when his youngest son came of age he should marry her.

But when the third son grew up, Judah did nothing about the marriage. Tamar became desperate. Were all her hopes of becoming a mother in the line of Judah to be defeated? She determined to solve the problem in the only way her pagan mind could devise.

She knew that while Judah demanded perfect conduct from the women of his family, he considered it permissible for him to do as he pleased, as long as it was kept quiet. So Tamar disguised herself as a bad woman and followed Judah when he went on a long trip, managing to associate with him and take some of his belongings without ever letting him know or even suspect who she was. Then she disappeared and hurried back home.

A few months later it was told to Judah that Tamar was going to become a mother. He was shocked! He could not endure having a woman in his family who would stoop so low as to be immoral. As the head of his tribe, he had the authority to punish her with death, so he cried with all the indignation of his self-righteousness, "Bring her forth and let her be burned!"

But Tamar had anticipated all this. When she was brought before wrathful Judah, she drew from her garments the signet, bracelet and staff that she had taken from him months before. Holding them up before his startled eyes she said that they were the property of the father of her unborn child. Instantly Judah's whole attitude changed. Embarrassed, humiliated and full of remorse he said, "She has been more righteous than I have." In other words, "If she deserves to be burned, so do I."

It must have cost him a lot to make such an admission, but let it be said to Judah's credit that from that day forth he seems to have had a new sense of his obligation to God and to his fellows. Judah became a man to be trusted and respected. His behavior years after at the court of Pharaoh, when he pleaded with Joseph for the freedom of his brother Benjamin, is one of the manliest exhibitions in all history. We would do well to make his closing words our own: "How shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father" (Gen. 44:34).

It was men who were familiar with each of these Bible stories who were guided by the Holy Spirit to write: "Thy word is very pure: therefore thy servant loveth it" (Ps. 119:140), and, "Every word of God is pure: he is a shield unto them that put their trust in him" (Prov. 30:5). Shall we be less discerning?

Niagara Falls



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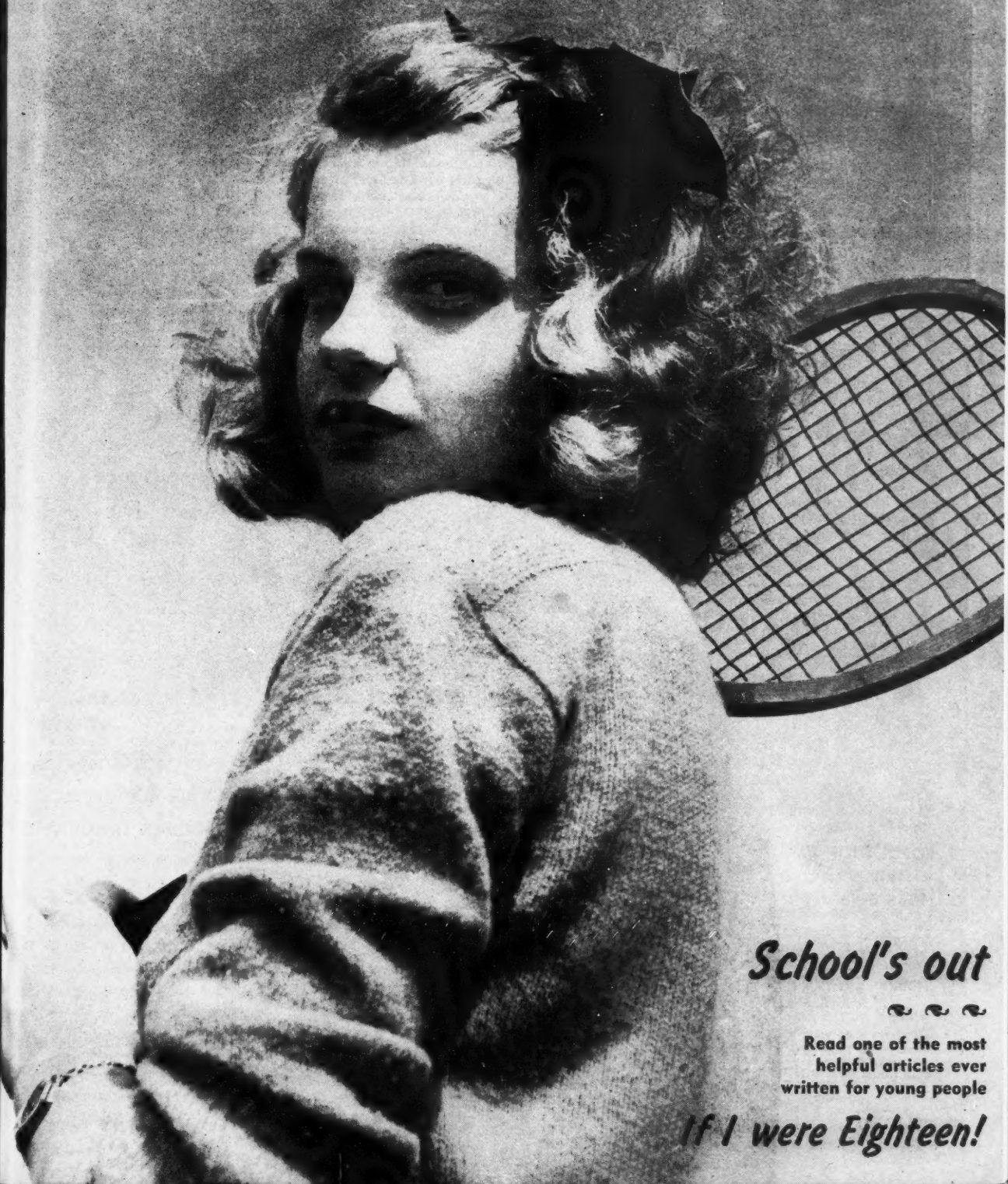
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Better Balance

"Keep your balance," in April, did me a wonderful lot of good. There are many people this article should reach. Please let me type up and pass your excellent article along.

LOIS BANCROFT,
Fairfax, Calif.

The April issue has helped much to clear up some perplexing questions and opinions for us. We would take this opportunity to extend our gratitude for the articles and also for YOUTH SUPPLEMENT section of MOODY MONTHLY. We belong and go to a rural church.

SIDNEY HEENER,
Avon, S. Dak.

Worth It

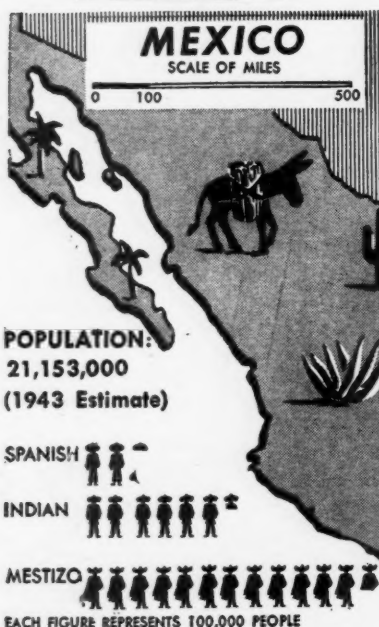
YOUTH SUPPLEMENT is worth the total price of MOODY MONTHLY.

O. V. NELSON,
Fairmont, W. Va.

On soul-winning

May I make a suggestion? There are many Christians in these days who seem to lack a passion for souls, or else they don't know how to win souls for Christ. . . . Give some instruction on how to go about it, dealing with problems which confront the soul-winner and how to meet them.

EASTER CLARK
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MEXICO

Gateway to Missions

By Esther Young

MEXICO, LAND OF MANANA . . . bright with sunshine and color, dark with ignorance and need. Land of extremes—wealthy, cultured patrons; apathetic, hopeless peons. Land of unique opportunity—closed to foreign missionaries, but crying for teachers, translators, publishers, doctors, and educators. Mexico, so unruly with complexities as to defy classifications or conclusions.

HISTORY AT A GLANCE . . . In 1519 Hernando Cortes landed in Mexico with 632 other Spaniards and 16 horses. He deliberately ordered the destruction of his fleet—no turning back in this amazing expedition of conquest and exploit. Said Cortes, "I come to get gold, not to till the soil. . . . We Spaniards have a disease of the heart for which gold is the only cure."

In three years the native Aztecs were



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crushed, beaten, not so much by the invaders' guns, as by their own strange mythology. The Indians thought Cortes was their god "Plumed Serpent," who had promised to return to them. Horses and riders seemed to them magical creatures capable of dividing in two. Surely the white men were gods!

Before the white men: two unbelievably advanced civilizations, the Mayas and the Aztecs, existed. In astronomy they were far advanced over Europe, with unexcelled architecture, weaving, metal work, carving, pottery and jewel cutting.

The Spaniards, in one of the wickedest acts of history, destroyed almost everything that would throw light today on these mysterious civilizations . . . all except the massive ruins standing in the hush of scrubby jungle—huge pyramidal temples, tunneled by dark passages to ornate chambers, a throne built of red stone in the shape of a giant jaguar. Nearby, the Sacred Well into which beautiful, bejeweled virgins were thrown as sacrifices to the rain god . . . the Ball Court where the captain of the winning team sliced off the head of the losing leader . . . all tell their mute tales of bloody human sacrifice.

After the conquest: officials, priests, adventurers, and ruffians began to pour in. Stopping at nothing, the Catholic Church entrenched itself as owner of half the land, and despot of the people. The rich became fabulous, the poor were enslaved. Education, welfare, and public health were not neglected. They were forgotten!

Revolution fomented: in 1821 Mexico shook off Spanish rule. Ever since there has been recurring revolutions led by an array of remarkable men, three of whom were pure-blooded Indians.

By the constitution of 1821 Catholicism became the official and exclusive religion.

Photos courtesy Mexican Tourist Association

But the Church hierarchy so militated against the struggling new democracy and was guilty of such abuse and aggrandizement, that in 1857 a revolution disestablished the Church, and in theory, at least, nationalized its vast properties. Actually, that was merely the beginning of a struggle much too involved to trace here. In 1929 the United States finally effected a compromise between Church and State, but echoes of the bitter conflict still rumble from time to time. Theoretically, Mexicans are free to worship as they wish. News from Mexico often tells, however, of terrorism and persecution of non-Catholics.

PROTESTANT MISSIONS . . . In 1857, just as soon as it was legally possible to enter Mexico, the British and Foreign Bible Society introduced its literature. A little later, the American Society entered, during the war between the United States and Mexico. Soldiers helped distribute Gospels. Bible depots sprang up everywhere.

There are no bright names in the history of Mexican evangelization. It is rather the story of patient plodders against tremendous odds. Melinda Rankin, a Presbyterian, heard from American soldiers about the needs in Mexico. She opened a small school on the Texas border and, one by one, colporteurs and missionaries filtered into dark Mexico bearing glimmers of gospel light.

In 1864 the first evangelical church was established in Monterrey. Then street meetings were held in the capital. About the same time, a relative of President Juarez started holding meetings. He had been saved through reading a Bible brought in by French troops. Evangelical publications began to appear and were most effective means of spreading the

[Continued on page 738, Col. 3]



Youth for Christ may serve its greatest usefulness abroad, not at home. This is the growing feeling of some observers, heightened by reports of Britain's first Youth for Christ convention, held March 26-28 in Birmingham.

After six months of spade work by Gavin Hamilton and the American team of Billy Graham, Cliff and Billie Barrows, interest was great enough to draw 150 preachers and 75 businessmen to the sessions. Enthusiasm was at fever heat by conference end, and an American leader will be sent to England soon to direct the first year of unified effort.

The convention was told repeatedly by British leaders that their country is nineteenth century pagan. "Nine hundred ninety-nine in one thousand of our young people don't attend church regularly," one speaker said. The appalling spiritual conditions in England and liberated European countries make intensive evangelism imperative. Youth for Christ, seemingly, will be the spearhead of such a campaign.

The impact of Youth for Christ in the British Isles has not stemmed merely from the personality of its leaders—though bow ties have made a striking impression among conservative clergy—but rather from a genuine sincerity and enthusiasm that seem Spirit born.

In July and August, for the third straight summer, Inter-Varsity Christian Fellowship will gather key university students from across the nation for intensive study of the Christian faith under such leaders as Dr. Clarence Bouma and Dr. Allan MacRae. Pine trees and the Lake of the Bays will furnish the setting at "Campus in the Woods," 130 miles north of Toronto. Purpose of the sessions, which will accommodate 200 students, is to build stronger campus witnesses at the 175 colleges and universities where Inter-Varsity is waging an aggressive battle for advance of the gospel.

Young Life, after six fruitful years presenting the gospel among "disinterested" high school kids in a dozen states, this summer opens its beautiful new Star Ranch at Colorado Springs for three months of camps and conferences, July being reserved for high school students from all over the country. Affording a location as beautiful as any that can be found, Star Ranch is another step forward for this steadily growing mission to America's high school crowd.

In the United States, with our overabundance of reading matter of all kinds, we can hardly realize the hunger of other people for literature on which to feed their minds and souls. Yet just here is one of our greatest opportunities for spreading the gospel. Said a little eleven-year-old boy to missionary Rachel Funk, in Assam, "Please bring me a book—a big one that will last for two or three days!"



STREET MARKET SCENE is typical of Mexico, where seven out of ten live from the land. Spaniards originally seized fields from the Indians, established their huge haciendas, held natives in serfdom until restoration after the revolution of 1911.

June, 1947

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A. A. STAGG, football's grand old man, has coached for 55 years. His advice: Go to college, get into sports, be a Christian, pray at work and study. Acme photo.



MRS. D. LEIGH COLVIN, head of W.C.T.U., challenges young people to choose work that will promote spread of the gospel message. Eugene L. Ray photo.



ROYAL BROUGHAM, whose daily sports column is read at most Seattle breakfast tables, is an enthusiastic Christian journalist and young people's leader. Seattle P-I photo.

If I Were Eighteen!

A SYMPOSIUM of answers, by seven prominent Christians, to YOUTH SUPPLEMENT'S question: What would you do if you were graduating from high school this spring? from a famous football coach, a banker, business executive, sports columnist, temperance worker, lawyer and magazine writer.



I'D SIT DOWN and evaluate the talents the Lord has given me, aided by a competent personality test. From that I'd set up some fundamental objective for the future," wrote William F. McDermott, who ought to know what he's talking about. Back in school his English teacher said, "Don't write for a living." He went to a strong Christian college, considered foreign missionary work, by chance got a job as a newspaper reporter, found out his talents lay in that field, and now, after sixteen years as religious editor for Chicago *Daily News*, is writing for *Reader's Digest*, *Saturday Evening Post*, and other big magazines.

"I'd plan my education looking toward my 'life major,'" he adds. "I'd get on my knees and pray the Lord for guidance and humility, asking Him to help me choose a course that would do most to fulfill His plans for me as a witness and disciple. I'd go 'all out' for life, realizing that God has called me to be His partner. I'd put into it everything I've got, and then a

little bit more. I've been out of college for thirty-seven years and I get more of a thrill than ever out of living for Christ."

Marriage? McDermott answers that one with suggestions young people can really get their teeth into. "I'd begin to look for a life partner of the right type. Nothing is more important than this. As the father of five children I know the value of a good husband or wife. One can either make or break his or her partner. Nothing better was ever said than, 'Be not unequally yoked together.' As Christians, we should refrain from marrying those who are not Christians. Marrying to convert a person just doesn't work. No one is more miserable than a Christian yoked to a skeptic, a cynic, or an unbeliever.

"Find a mate who is congenial, of the same general station in life, education, tastes and family background. Congeniality, not infatuation, is the basis of marriage. Don't marry a sullen, moody, unstable type. A person who is morbid hasn't religion, but indigestion. Remember, Christ brought joy, not neurosis, into the world."

ROYAL BROUGHAM, the most widely read sports writer in the Pacific Northwest, agrees. "When I recall the acquaintances I've made with the great names of the world, I still say I'm happiest because I've had an opportunity to know the greatest personality of all times, our Lord and Saviour."

Brougham went right from high school

to a local newspaper as office boy. His biggest thrill came when they began to let him write and when his first story on a football game carried his "by-line." Soon he was a full-fledged reporter, finally sports editor of the *Seattle Post-Intelligencer*, for which he writes a daily column that is read at the breakfast table of thousands of Seattle homes.

What would he do if he were graduating this spring? "The most important thing," he says, "would be to get more education than I have been able to acquire. I'd choose a school where my faith would not be destroyed. As for ideals, I don't suppose they've changed any since I was eighteen, or since my father and grandfather were boys. The main thing is to *have some*."

OUT IN SAN FRANCISCO is a bundle of energy named Arnold Grunigen, who as account executive for Weeden and Co. is near the top of his profession as an investment banker. He has definite ideas of how to make a success of life and has proved them in his own.

As a thirteen-year-old boy he sold a *Saturday Evening Post* to L. B. Mackey, of E. H. Rollins and Sons, with such enthusiasm that Mr. Mackey said, "Young man, if you ever decide you want a job, be sure to let me know." Two years later he quit school and took the job. Fifteen years later he was northern California sales manager.

"I studied my job," he explains. "I realized if I lacked in years, I need not lack in knowledge. During my road experience I made it a definite practice to finish Wednesday's reports on Wednesday night. Before retiring I always made a complete program for the next day."

If you were sitting in his office today asking his advice, he'd bubble over with enthusiasm and say, "Face your life work with no apology or inferiority complex as

regards your Christian faith. A vital, active, thoroughgoing Christianity is paramount for those who contemplate an aggressive, 'on-the-firing-line' type of career as I have experienced. Live your Christianity, and when opportunity presents, make it known. Discipline, stability, and wisdom beyond your own are the lot of a Christian. Christianity really works."

ID CHOOSE a Christian college with high ideals of conduct as well as one of high scholastic standing," says Mrs. D. Leigh Colvin, looking back on the thirty-eight years of temperance work that have led her to national presidency of the Women's Christian Temperance Union.

She did graduate work at Columbia University two years after her marriage. "I wanted to be useful in Christian work and intelligent in my approach to all problems," she explains. "Today I should want my life to count for my Master and would enter some field of service where my influence and life would count for building His kingdom. The temperance cause offers fields of service to young men and women to help get rid of stumbling blocks which are in the way of the Christian Church. I challenge young people to give their lives and service to this endeavor."

JOHAN YOUNG manufactures washers in his Fall River, Mass., plant, and has his hand in other businesses as well, such as the Calaveras Nevada Mining Corporation, of which he is president. Reared in Pittsburgh, he never was able to finish high school. Instead, he had to help support the family. His plans were vague, he recalls. "I had little more in mind than a determination to make the best of each opportunity as it presented itself. At the age of nineteen I was converted in a revival meeting. From that date until this, I have endeavored to ascertain God's plan for me.

"I have been compelled to scrap my plans repeatedly and replace them with still larger ones. I am convinced that God has large and far-reaching responsibilities which He desires to place on men in business or in the ministry—men who are completely surrendered to Him and who will take time to follow His guidance."

Here's what he would do if he were graduating this spring. "I would start out by definitely consecrating my life to the will of God. I would secure a college education and work on the side. I would want to know as much about my Bible as I could, and would read it through to find out God's will and what He has to say to me. I would read it daily. Reading our Bibles in the morning is as important as eating our breakfast.

"If the will of God wasn't made immediately clear to me, I would start to work on whatever was nearest at hand, on the principle that a stationary object cannot be guided. It's easier to get God's guidance if we're on the move than it is if we're sitting back waiting for something to fall into our laps. I have no ambitions to be rich. God has given me enough riches to know that they do not add to your happiness, only to your usefulness."

[Continued on page 738, Col. 1]

Can Christians Be Scientific?

By F. ALTON EVEREST

Going to be a scientist? If you're a Christian you'll have troubles, but you'll also have the jump on others.

THE SECOND OF TWO ARTICLES

SCIENTIFIC PROCEDURE has three phases:

(1) *Lack of bias.* A scientist must approach a problem with no pre-conceived ideas which would tend to influence his conclusions. (2) *Hypothesis.* He then devises a hypothesis which will best explain his observations. (3) *Testing the hypothesis.* It is subjected to the acid test of further experiment until the scientist and others are convinced.

Someone may argue that it is humanly impossible to be entirely free of bias. However, it must be admitted that such is the scientific ideal, and as Christians we must consider it in the same manner that we want others to view the Christian life: as it should be, not as we in our frailty often represent it.

But before the significance of these three phases can be seen, we must note

ing to be free from bias.

What does this freedom from bias mean to a Christian? Does it put him to a disadvantage? Frequently the idea of freedom from bias is used by the unbeliever as an excuse to exclude God from his consideration. But to the Christian this is unscientific. To him the rejection of God at the outset is the epitome of bias. But he will be accused of bias because of his faith in God. The anomaly will continue because it takes a person who has experienced a spiritual new birth to consider data obtained by revelation along with that obtained by experimentation. To the Christian this is not bias, but a proper consideration of evidence from another source.

If God's Word has spoken specifically on the particular problem at hand, a Christian would be unscientific to neglect it. To a Christian the Bible is evidence. Consequently, a Christian may have more evidence upon which to base his conclusions than the unbeliever.

In the philosophical aspect of science the Christian must always be alert for pertinent information from the Bible. He will certainly be unsatisfied with any concept of the ultimate meaning of things, their origin and purpose which excludes the biblical revelation of God's relationship to His creation. On the other hand, there is relatively little contact between the Bible and the more objective fields of modern-day science. The Bible has little to say about magnetic fields, valence shells, catalytic agents, or the isotopes of uranium.

HYPOTHESIS. After the problem has been approached in an unbiased fashion, and all data is tabulated and studied, a tentative explanation is next in order. This hypothesis will then be used as a working guide for further research and experiment, and will form a framework into which the observations and experiments of others may be fitted. This use of scientific imagination is legitimate, for the Christian and unbeliever alike.

But the Christian must add a reservation. He cannot admit that one hypothesis is just as good as another if one allows for God and the other does not. As creatures we cannot exclude the Creator when considering His works.

TESTING THE HYPOTHESIS. One may get rid of a hypothesis by (a) proving, or (b) disproving it. Prove it, and it becomes a fact, no longer a hypothesis. Disprove it, and it becomes a historical note. There are no restrictions here for

[Continued on page 740, Col. 1]

Next Month

You'll sympathize with Tom Elliott's predicament in Edward Hake's nostalgic baseball yarn, "BATTERY TROUBLE," in the July issue.

another important distinction. Science has two sides, *empirical* and *philosophical*.

The empirical side includes the observations, measurements, classification and other aspects of experimentation. The great bulk of scientific endeavor falls into this strictly objective pursuit.

The philosophical side of science interprets the significance of the objective data. Here lie the questions pertaining to the origin and destination of all things, as well as many other questions regarding the universe. "How is the universe upheld and sustained?" "What is the destiny of man and matter?" "What is the meaning of things?" By answering these questions, scientists seek a unified conception of all the branches of science.

Herein lie the difficulties that Christians encounter regarding science. We are likely to think that these philosophical explanations which scientists offer are factual—that they represent what science has proved, rather than what someone thinks about the facts of science.

LACK OF BIAS. Let's imagine two scientists, one a Christian, one an unbeliever, working side by side on the same problem. They observe a new phenomenon. As scientists they seek to explain it. How can this new fact be fitted into other known facts? Both men face the problem with deliberate reserve, not jumping to premature conclusions, seek-

If I Were Eighteen

[Continued from page 737, Col. 1]

AMOS ALONZO STAGG, the 'grand old man of football,' has been coaching for fifty-five years, forty-one of those years at the University of Chicago, and fourteen at the College of the Pacific. His name ranks with Knute Rockne and 'Pop' Warner among the immortals of the game, and he has lived long enough to see Amos Alonzo Stagg Jr. started on a coaching career. In fact, come fall he will become co-coach with his son at Susquehanna University. His life is a living witness of the fact that God wants young men in every profession whose main business it is to follow the Lord.

Stagg planned to be a minister when he graduated from high school. At Yale he played football under Walter Camp, and was a standout player. After a year in divinity school and graduation at the International Y.M.C.A. College, he went into physical education work, came to the University of Chicago and literally grew up with the development of football throughout America.

Here's his formula for 1947: "I would plan to go to college just as soon as I could get the means. In college I would take courses of study that would give me a well-rounded education and prepare me for a life of service. I would participate in varsity athletic sports if possible. Especially I would definitely ally myself with the Christian activities of the college, and devote time and energy to practical Christian living and Christian work. Spiritually, I would endeavor by simple prayer while at work, study and play, to consistently follow the Master."

IRWIN LINTON planned to stay single and spend all his time sailing racing yachts, when he was in high school. He's still sailing boats in his spare time, but he's married and has a family. He tells all about the romance in his refreshing book *A Lawyer Examines the Bible*. Along with it he tells a lot that he has learned during his forty-two years as a lawyer in Washington. The book is worth reading by every young American who wants to know the evidence for the Christian faith.

"I would read a carefully selected list of the great books," he says, in advising young people today. "Familiarity with them makes one a cultured person, whether a college graduate or not; and ignorance of them leaves one the reverse, whether a college graduate or not. I would make a careful study of the vital subject of Christian evidences, which so settles the foundation stone of Christian faith as to enable one to face confidently the vicissitudes of life here, and rejoice in the assurance of the life to come."

"I would, having committed my ways unto the Lord, really believe the promise that when we do so, the Lord will direct our steps. Being close to my allotted span of life, I would like to give God a testimonial and say that I have found Him a gloriously satisfactory Being to do business with."

In CHALK ILLUSTRATION your picture may hide the truth. Be careful you're not

Defeating Your Purpose

Article five in a series by

James F. Harrison

THE objective in chalk illustration is to properly illustrate rather than merely to draw a beautiful picture. Much care must be exercised in accomplishing this objective, lest one defeat his purpose.

Figure 1 was submitted in a class as an illustration of the Tower of Babel. One of the main points to emphasize was the fact that the tower was not completed. But the drawing gives the observer the entirely opposite illusion. The fact that the tower is higher than the scaffolding causes one to believe that the tower was completed and that therefore the scaffolding was being removed. If the scaffolding were higher than the tower, the observer would immediately understand that the tower was not completed.

Figure 2 was presented as an illustration of Matthew 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Considering this Scripture verse contextually, one is impressed with the excellent choice of objects, inasmuch as the preceding verse refers to a lit candle on a candlestick. However, the scripture states that the light is to shine, and one can readily see that even though the candle is lit, it does not shine.

Let us not defeat our own purpose.

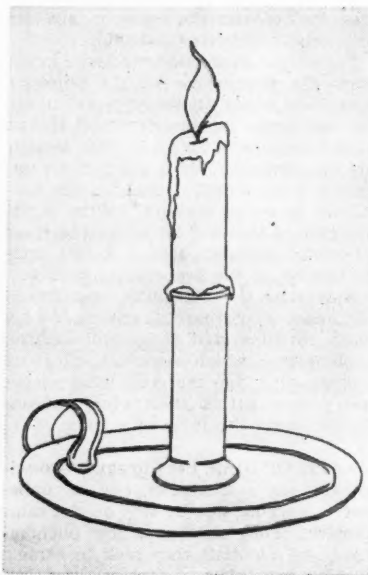


Figure 2.

Sketches appearing with this article were submitted by students in classes in Chalk Illustration, and are not necessarily original with them.

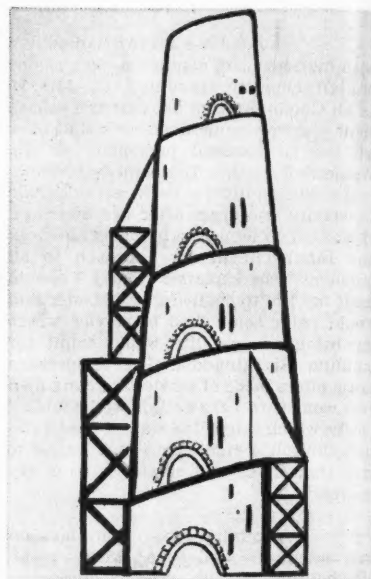


Figure 1.

Mexico, Gateway to Missions

[Continued from page 735, Col. 2]

gospel, though illiteracy was staggering.

Protestantism won favor among the political reformers, who saw it as a weapon in their fight against Catholic domination. The progress of the gospel in Mexico, however, has been due not to any political favor, but to its own inner vitality. Political instability has been one of the many handicaps it has had to combat.

Mexican evangelism has developed along the usual lines . . . churches in cities and villages; schools, mostly in large cities; limited amount of social and medical work. Progress has been irregular.

Some of the hindrances: relentless opposition from the Catholic Church, instability of the government, interdenominational quarreling, difficult languages and inaccessible locations, illiteracy and ignorance. Until recently work was restricted almost entirely to the Mestizo class in cities and villages. Many influential high-class Mexicans have left the Catholic Church, but until very recently, no effort has been made to reach them with the gospel.

One of the greatest doors of opportunity ever opened to Christian missionaries is the Indian work. An estimated 41 tribes, ranging in number from 517,000 to small tribes rapidly becoming extinct, speak no less than 13 different languages, and 54 dialects. The Mexican Indian Mission and Wycliffe Bible Translators

Moody Monthly

are concentrating on the stupendous job of reducing to writing and translating dialects which are probably the most difficult in the world, some having as many as seventy forms for a single word!

The government restricts the number of religious workers in each territory, including Catholics. One may enter Mexico only by permission, and then not as a missionary. But there are openings for Bible teachers, laymen, colporteurs and publishers, camp workers, social and hostel workers, linguists and translators, workers among special classes, such as soldiers and students. Probably the two greatest needs are for work among the educated, upper class, and the illiterate Indians.

Missionary activities carried on by American boards: approximately 22 per cent by Methodists, 19 per cent by Presbyterians, 13 per cent by Baptists, 11 per cent by independent individuals, and 35 per cent by small groups, such as the Nazarenes, Episcopalians, Seventh Day Adventists, Jehovah's Witnesses and Friends. Much of the work done by the big mission boards is limited to mere social betterment of the people.

Because of government restrictions and the unique needs which Mexico presents, hope for the future lies in individual native Christians. So far they have shown little initiative in the tremendous task of bringing Mexico to Christ. They need our interest and prayers.

THE PEOPLE . . . An obvious first impression in Mexico is that the people resemble the Chinese. Anthropologists generally agree that the Indians of both North and South America came over originally from Asia, probably by way of the Bering Straits. The Indians of Mexico, though descendants of a proud ancient civilization, are generally considered outcasts and slaves. They are the shoeless peasants in remote mountain settlements, the stooped peons; they are the illiterates who "know nothing, have nothing, and want nothing." Many of them still worship pagan idols with weird rites; still more are fanatical followers of an unbelievably heathen form of Catholicism.

The absence of Spanish women among the conquerors has resulted in Mexico's Mestizo class, or mixed bloods. They are the farmers, artisans, traders, servants, and miners, and too often, the loafers. Except for the small number that have been converted, they are slavish followers of the Catholic Church. In the past there has been no middle class in Mexico, but a new intellectual awakening, and improved conditions will in time no doubt make a middle class out of the Mestizos.

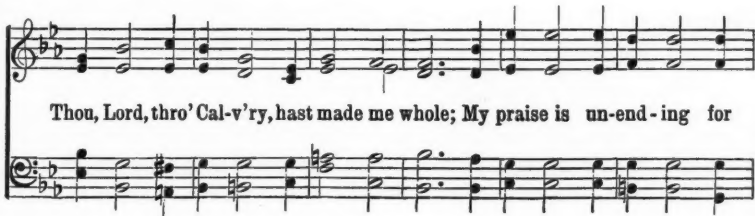
The wealthy, the educated and cultured of Mexico are the Spanish class. For centuries they have been the proud rulers. In appearance and mode of life they differ little from any other high-class peoples.

NEW CHORUS OF THE MONTH

My Jesus, I Love Thee

E. G. P.

ELEANOR GEMBERLING PANKOW



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Can Christians Be Scientific?

[Continued from page 737, Col. 3]

Christians, since this field is entirely objective, having to do with actual observations and measurements in the laboratory.

THE ULTIMATE GOAL OF SCIENCE. Whether it is specifically set forth anywhere or not, the final aim of science is the comprehension of all things in the universe. Non-Christian scientists say, "Why should the Christian say that God is active in life processes when we have explained so many phenomena on a materialistic basis and the pace of new discovery is ever quickening?" They infer that they are coming close to the "why" of life. It seems logical to them that eventually man, through his searching, will find the solution to the problem of life itself.

Christians too hope some day to comprehend all things, but at God's side when He chooses to reveal completely His marvelous creation. Then, even as now, the power and wisdom of God will shine out as the beautiful order and intricate nature of creation is fully understood. But the complete comprehension of the universe by human reason would include the comprehension of God Himself, and certainly this ambition does not honor God.

Christians should not be apologetic in scientific matters, although science, as a whole, is not creationistic in its leaning. A close and vital relationship with the Creator certainly should not interfere with one's study of the Creator's works. The great bulk of scientific pursuit is empirical and objective, and thus presents no problems to the Christian.

The essential difference between Christian and non-Christian in scientific work is their attitude toward revealed truth. The Christian has a distinct advantage in his alliance with the One who created the physical world. He has access to information supplied by the Creator Himself.

What's Going On?

YOUTH SUPPLEMENT reports on what young people's leaders are planning

OMAHA, NEBRASKA — Young people's leaders from many churches have been meeting here recently to map plans for more effective work. They are members of Evangelical Youth, representing a large segment of Bible-believing churches. Two important new advances can be predicted from their discussions.

Future young people's work in the church is going to stress visual education and vocational guidance.

Visual education: Ninety-three of every one hundred churches in America plan to use more projected films and slides in Sunday school and young people's societies. Five thousand churches already have projectors, others are buying rapidly. The reason? Experience has shown that 87 per cent of all impressions are received through the eye; that we remember 90 per cent of what we see.

Public school educators have long known this. Almost every day grade school and high school pupils see one or more educational films.

Some churches have noted 100 per cent increases in Sunday school attendance since introducing visual aids, and several Christian groups are now producing or plan to produce slides and films that are true to the Bible. In time, complete Sunday school lessons may be thrown on the screen as an aid to better understanding. News from foreign mission fields may be shown in churches each week to keep members better informed.

Vocational guidance: A new emphasis is developing. Leaders are beginning to recognize the importance of aptitude tests in finding a young person's abilities and in counseling him about his life work. (See William F. McDermott's "If I Were

Eighteen," this issue.) The schools, the army and navy have pointed the way. The army fitted many young men into new jobs on the basis of aptitude tests, found they were happier, more useful.

It was suggested at Omaha that Bible-believing Christian leaders set up their own scientific tests, basing their work on the belief that if God has given a young person certain talents it is natural to suppose God wants him to use them. Greater emphasis would be laid on the need for Christians in every walk of life, showing the reality of Christ in secular pursuits. Danger to be avoided is the possibility of minimizing the direct leading of God through the Bible and the Holy Spirit in discovering one's life work.

Evangelical Youth had little to say about numerous groups working outside the organized church, but a newly coined word was suggested to describe such groups — *extradenominational*. Meaning will be clear to high school students; they are groups that relate to the church just as extracurricular pursuits relate to school work. The tag may someday come to be used generally of Christian activities that are not an integral part of denominational activities, but work alongside of them.

In the high school field, there are organizations working primarily to stimulate Christian young people, while others are more directly evangelistic. First group includes nationwide movements like Fellowship Clubs, Miracle Book Clubs, and many more regional and local groups: Bornagainers in New York, Hi-C Clubs in Chicago, King's Teens in Seattle, and similar groups meeting in many United States high schools to help Christians stick together and reach out to the unsaved.

Other groups make an appeal for the whole crowd. Young Life Campaign, with thirty-six full-time staff leaders in a dozen states, specializes in going direct to the leading young people in each high school, seeking the ear of the whole crowd through assemblies, week night Young Life clubs, camps and conferences.

Youth for Christ, with its hundreds of Saturday night rallies networking the nation, is welding Christian young people together, giving them something to do on Saturday night, providing a real missionary challenge in many places, and aiming constantly for decisions for Christ. Continued growth is evidenced in the United States, but it promises even more abroad. (See Report, this issue.)

Weakness to be guarded against in all young people's work is that, as one observer has put it, "Everyone wants to reap; no one wants to sow." Spade work is needed before young people can intelligently accept Christ. Lots of follow up is needed to establish them in habits of true Christian living.



Bob Winne and Dorothy Green read April YOUTH SUPPLEMENT

Ed Groenhoff photo

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